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TWO SERMONS.

THE FIRST
PREACHED AT St MARIES
in OXFORD July 13. 1634.
being Act-Sunday.

THE SECOND,
IN THE CATHEDRALL
CHVRCH OF SARUM, AT THE
Visitation of the most Reverend
Father in God WILLIAM
Arch-Bishop of Canterbury,
May 23. 1634.

By THOMAS LAWRENCE Dr of Divinity,
and late Fellow of *Allsoules* Colledge,
and Chaplaine to his MAJESTY
in ORDINARY.

OXFORD,
Printed by IOHN LICHFIELD
Anno Dom. 1635.

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Exo d. 20. 21.

And the people stood a farre off, and Moses drew neere unto the thicke darknesse, where God was.

GOD made man, placed him in Eden, spake to him, in the second of Genesis, and man was not afraide. God came in a walking voice, in the third of Genesis, and man was afraid: because he had not sinned in the second chapter, and had sinned in the third. For where no sinne is, there is no feare: perfect loue, saith S. Iohn, casteth out feare, which therefore is not fit company for heaven, because loue is perfect there. The happinesse of that place consists in the vision of God, in whose presence is the fulnesse of ioy, saith David: which therefore the soules under the Altar, as S. Iohn; or in their chambers, as Esdras speaks, long to see, saying

Vocem iran-
tem Iun. &
Trem.

saying, when cometh the fruit of our reward? in the second of that story, the fourth chapter, at the five and thirtieth verse: And who desires what hee trembles at, or joyes in that hee feares? But is otherwise here. In Heaven wee shall bee ravished with God, not afraid of him; in earth, wee are afraid of any messenger from heaven. An Angell appeared to ^bGideon, and hee was afraid; an Angell appeared to ^cManoah, and he was afraid; an Angell appeared to the ^dSheapheards, & these were afraid; an Angell appeared to the ^eMaries, and they were afraid. Afraid all of those Angells, which brought the message of joy. For, because, ever since an Angell guarded Paradise with a drawn sword, we haue deserved no good news from aboue, we conceiue no other designe of such Messengers, but to strike. And what shall Israel feare from God himselfe, if these imagined no lesse then death from the sight of an Angell? That glorious iust Lord, cannot bespeake my damnable vilenesse but in thunder; and therefore, if Moses intend they shall liue to keepe the Law, Moses himselfe must deliver the Law: God must speake no more *least they dye*, v. 19. He comforted the indeed, and said *fear not*, v. 20. which is all one, as if hee should say, *sinne not*: for while they were guilty of sinne, they must be subiect to feare. Bounds were defined, vnto which they came not, and yet they came too neere. Gods command remoues them farre

^b Iud. 6. 22.

^c C. 13. 22.

^d Luc. 2. 10.

^e Mat. 28. 5.

and the privilege of the Priest.

3

farre, and their owne feare remoues them farther;
And the people stood a farre.

The words represent the duty of the Laity in Israel the people, and the privilege of the Clergy in Moses their Priest. So the holy Ghost esteemed him *Moses and Aron among the Priests*, *Psal. 99. 6.* so those Apostolicall constitutions esteemed him, *Basilicus cum e. de x. i. c. 29.* so hee esteemed himselfe; sanctifying the assembly, dedicating the Tabernacles, hallowing the vessels, offering sacrifice, consecrating *Aron* with his Sonnes, and officiating both for the Scepter and the Mitre too; the Prince and the Priest; to shew that there is no naturall repugnancie, betwixt the Ephod and the Maze, the Tribunal and the Altar, but that both thrive the better for the vicinity of each other, as the Vine helps the Elme, and by this neighbourhood climbs the higher.

L. 6. c. 3.

Exod. 19. 14.

The duty of the Laity requires,

1 An obsequious attention to God; *the people stood.*

2 An humble distance from God; *The people stood a farre off.*

The privilege of the Clergy discovers,

1 The approximation, or immediatnesse of their access, *Moses drew neere.*

2 The limitation of this approximation; *Moses drew neere unto the thicke darknesse.*

3 The condition of this limitation, *Moses drew*

neere unto the thicke darknesse, where God was.

Bel. de not.
Ecc. 1. 4. c. 12.

I *Vox vagina sensus*, Language is the sheath of sense, saith the Cardinall, and words are the attire of the minde, saith the Oratour, he therefore (whose tongue is too big for his heart, that speakes more then he thinkes) caseth a needle in a scabberd, and presents little David in great Goliaths armour, or rather araies a child with the clothes of a gyant, and so invests him not with a suit, but entates in a house. God is no friend to the hypocrysy of complement, and therefore in Scripture ever meanes more then he speakes: *the words of the Lord are pure words, as silver tried seven times in the fire*, saith the Psalmist, calined and sublimated from this dross: for he is a God of truths, not of varnishes; of realities not of shadowes. He hates that mouth which belies the minde, and likes men on earth best, whom they resemble, the Saints in Heaven, where soules commerce *per verbum mentis* without tongues, and thoughts are scene without the mediation of words; tis so in my Text, where a syllable of Gods signifies more then a volume of mans, a word of His then a Library of mine; and the peoples standing here comprehends as much as the people should doe, and much more indeede then they would.

Psal. 12. 6.

First standing is a posture of respect; we kneele and stand to our superiours: Kneele to shew our subiection, and stand to shew our obedience: that we

and priviledge of the Clergy.

9

we are ready to execute, what these are to command. Seest thou a man diligent in his busynesse, hee shall stand before Kings, Prov. 22. 29. and although the Angells turned their faces to Sodome, Abraham stood yet before the Lord, Gen. 18. 22. Standing and kneeling then become inferiours, sitting doth not, the Lord said to my Lord, sit thou at my right hand: ther's an equality of nature betwixt the Father and the Sonne, and therefore one sits by the other, Psal. 110. 1. and when the sonne of man shall sit on the throne of his glory, then shall yet also sit upon twelve Thrones, Iudging the twelve Tribes of Israel: there's an equality of grace or favour, betwixt the Iudge and his Assessors, & therefore these have Thrones together, Mat. 19. 18. so that those Antipodes which tread crosse to the World, which fast at the birth of our Saviour, and feast at his passion, which will not say Christmas, and yet will call a Christian Demas, which sit at the Altar, because we kneele, say not with the Syrophœnician, Lord I am not worthy to eat the crummes under thy table; but Lord I am worthy to sit at thy table, I am as good as thy selfe.

Standing then is a posture of respect, and respect is, a preparatiue to attention, for no man listens to what he seemes. Lydia's affection must be warmed, before she can attend, regard St. Paul shee must, before she can heare him, when God shall open her heart, then will she open her eares, Act. 16. 14. nor won-

Veni, vidi, vi-
ci.

der I, the conversions of this Apostle were so many, seeing his honours were so great, like that Romane commander he conquered as many Nations as hee saw, wheresoever he came, his Saviour followed him: and therefore his stay was not so long any where, his travailes more frequent and farther then those of others: *in labours more abundant he was, and in iourneying often*, 2. Cor. 11. 23. 26. For God blest him with such as would pull out their owne eyes in his behalfe: their owne eyes, not his: such as had humility enough to learne, had not pride enough to teach the Apostle: such as believed his eyes so much, that they thought they had no vse of their owne, Galat. 4. 15. *heare therefore the word of the Lord, yee that tremble at his word*, Esa. 66. 9. as if none were fit to heare but such, the rest not worth the looking after, as indeed they are not: for *to him will I looke that trembleth at my word*: such I will looke after, and I will not looke after those, that are not such; in the second verbe of that chapter.

2 Paral. 6. 3.

2 Standing is a posture of attention, the posture of hearers; when Ezra opened the Law, all the people stood up, Nehem. 8. 5. there is no duty oftner enioyned then this: Foure times in two chapters, the second and the third of the Apocalypse; nay foure times in one chapter, the five and fiftieth of Esaiah: more, three times in one line, *give eare, and come unto mee, hearken, and your soule shall live*. Heaven

is

is the reward of your attention; hell of your scorn; in the third verse of that chapter: *behold I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in:* behold, because hee knocks not often, for hee that stands is going away: especially if he stand at the doore without a shelter; if he stand only to knocke, and not to knocke neither, after he is sleighted; this were to awake the deafe, or speake to the dumbe, Apocal. 3. 20.

But Lord, who hath believed our report, or to whom hath the arme of the Lord beene revealed? Where are those throngs now; and presses vpon Christ? Where is that early comming in the Gospell: how soone are wee vp to sport, and how late to pray: how small in many places, is the gleaning of their Churches to the vintage of their Citties? how low is the ebbe in those courts of the Lord, when tis full sea in their Streets? how doe we *look the Priest in the face, and cast his words behind our backs*, as David complaines? his ordinary entertainment resembling that of Musique, which serues only to fill our eares, when discourse is done. Good women there were, which consecrated their looking glasses to the tabernacle, Exod. 38. 8. and will yee know, how ye may doe so now? By vsing rather a Bible on the Sunday, and comming bicher with halfe a dresse, then losing halfe a prayer. Wherefore *libera me a homine malo*, saith David, that is *a meipso* saith S. Aug. deliver me from my selfe & God, that

Luke. 21. 38.
Io. 8. 2.

Psal. 50. 17.

Ezek. 33. 32.

I may come hither, and from my selfe, while I am here, from my covetous selfe, least the thought of my purchase shut out my Lord; & from my proud selfe, when he honours, or worships me; from my malicious selfe, when an injury heates my blood; and from my wanton selfe, when the assembly discloses a beauty, a well attired piece of handsome clay; from my intemperate selfe, when the thought of Ægypt brings on mee a loathing of Canaan; and from my prophane selfe, when some incarnate Satan assailes my attention, by whispering in his vanities at my eares, and clothing his Atheisme with the Scripture.

3^d Standing is a posture of action, the posture of servants: *Gebazi went in, and stood before his Master*; the reader therefore to come, or goe at his command, 2. Reg. 5. 25. Practice is the life of attention, and he that heares, but does not, is a monster in religion, that hath two eares, and no hands. The Jews were taught this by their meates, and the Ceremoniall law was but a shadow of the Morall. What poysonous temper in the hare? What dangerous nourishment in the swine? Why might they not as freely feede on the rabbet, as the sheepe? Or what Philosophy makes the goate more wholesome then the crab or the swan? *he shewed by this, O man, what is good, and what the Lord requires of thee*: thy effeminatenesse is forbidden in the hare; which changeth his sexe, as *Gesner* writes, and is,

at severall times, both hee and shee: and thy laziness in the downe of the ^k Swan. Thy oppression is interdicted in the Eagle, and thy drunkenness in the Swine. Thy gluttons prey on Cormorants, and thy night-walkers on owles: for God instructed them what they should doe, by what they might eat, and every prohibited meate was a menace against sinne; Or least this light should seeme too dimme, he describes the same with the raies of the Sunne: *hee that lifteth not his eyes to idolls, defileth not his neighbours wife, spoileth none by violence, giues not upon usury, restoreth the pledge, bestowes his bread on the hungry, walketh in my statutes, hee shall surely live: he is not just that hath faith, vnlesse he haue workes too, nor doth the Gospell saue without the law, Ezek. 18. 6. 7. 8. tis S. Aug: speech of the ancient Prophets, illorum non tantum linguam, sed vitam fuisse Propheticam: that they prophesied as well by their liues as their writings, and their sixe daies contain'd a commentary on the seaventh. For if I cry the Temple of the Lord, but obey not the Lord of the Temple, and am like that Idoll in Daniel, that had his head of gold, and his feete of clay; If I runne vpon a precipice, while my eyes are open, and the light of my profession seque[n]t not to keepe mee vp, but to shew how dangerous I fell; if I am only Sermon-sicke, while I am rockt in a Church-tempest abroad, and presently recouer againe, as soone as I lye at hull at home; If my voice*

b

be

k Levit. 11. 18
Deut. 14. 16.
Cygnus secundum Vulg.
Sept Vatabl.
Ariam. Mont.
Anglican. novissimam: alij aliter reddunt ut Tremel.
Leo Iudas, Munster Catalog.

Cont. Fault.
L. 22. c. 24.

be Jacobs, but my hands Esau's, and I weare Elias mantle without his spirit; if I acknowledge God with my tongue, but deny him in my life, professe a Christian, and liue a Pagan, goe from Church to a brothelhouse, joyne the spirit of Chastity and the spirit of whoredomes together, the holy, and ynholly Ghost, Christ and Belial, the Temple of God, and the Temple of Diuells; if I runne to Heanen one day, to hell sixe, and contradict the truth of my Sermons by the error of my life, what the Prophet said to Amaziah, the Priest may say to mee: *I know that the Lord hath determined to destroy thee, because thou hast done this thing, and hast not hearkened to my counsell,* 2. Chron. 25. 16.

Neverthelesse, when the Sonne of man shall come, will he find faith on earth, faith our Saviour, Luc. 18. 8? yes: faith enough, but no workes. Faith that remoues mountaines, that pulls downe Churches, and clothes not the poore: faith that hates Idolls, and loues Sacriledge, a tunne of faith for a dramme of charity, *shew me thy faith by thy workes*, saith S. James, not so, my workes must be judged by my faith: *to the pure all things are pure*; and if God see my faith, he is not angry with my finnes; my tree must be esteemed by the leaues, not by the fruit, and my watch must rule the Sunne: heretiques there were, stiled by the Church *prædestinati*, which presumed vpon a fatallity of their election, and would needs haue Heauen promised, without the condition

C. 2. 18. quidam discipuli cuiusdam Almarici nomine studentes Parisiis dixerunt quod illud quod alias est peccatum mortale, ut stuprum, factum in charitate non est peccatum condemnari & combusti: ad fin. Lomb. c. 29.

condition of workes: for they dreamt of a conveyance without a proviso, and thought themselves able to ascend Jacobs Ladder, without climbing by the rounds. But such as make themselves of Gods counsell, are vsually none of his friends: hee will professe himselfe a stranger to these intruders, and a friend to those which observed their distance: to those that said *we have eaten with thee, I know you not*; but such as said, *when saw we thee hungry, and fed thee, or thirsty, and gave thee drink?* Come yee blessed of my Father, inherit a Kingdome; these which pretended least acquaintance, were those onely which observed him, *Math. 25. 34. where is the Wise? Where is the Scribe? Where is the dispenser of this World,* 1. Cor. 1. 20? surely neither in Heauen, nor here. The feare of God was amongst these, this feare wrought respect; this respect attention; this attention obedience: and all this, because they more observed what God said, then searched what he was: they were neere enough to receiue his command, but not neere enough to pry into his nature: neere enough to obey, but not neere enough to see him. God commanded them *to stand off*, and therefore *they stood a farre off*; their humble distance from God, and my second generall.

2. God was vnwilling the people should forget themselves, and therefore shadowed forth this duty so often, in Paradice; by permitting *Adam*, the tree of life, and interdicting the tree of know-

ledge, to shew hee rather desires to make vs Saints, then Rabbies, or Doctors. In the wildernesse, *Moses* was hardly permitted a glimpse, or dawning of his glory, & what red sea hast thou diuided, what Multitudes hast thou fed from heauē, or water'd out of a rocke, that thou shouldst looke as high as he? At the giuing of the law, that King-priest only entred the clouds, *Aaron* came almost to it; the Elders farther off, and at a remoter site the people: Limits are defined, and if they transgresse these, if they *breake through to gaze on God*, they must die, in the nineteenth of this story, at the one and twentieth verse. In the seruice of the Tabernacle, who were conuersant but the Levites: who carried, who kept, who couered, who uncoverd but these? in the disposall of the Tabernacle, the Laity had a distinct court from the Priests, as anciently in the Church, the chancell as appropriated to the Clergy, the rest to the people. In the building of the temple, the doore into the oracle, was but a fifth part of the wall, in the Kings, that into the *Sanctum* a fourth; to shew, that more come into the Church, then vnto the Ark. Many tread the Courts of the Lord, that were never admitted to his counsell. In the waters of the Sanctuary, that rose to the ankles for the people, and when they were swollen aboue the loynes, became too deepe for the Priests. In the law, communicated to all; the *Cabala*, as the Rabbies say, or traditionall exposition, from God to

Moses

Hence communio Laica, from the place, vid. Solomon. l. 7. c. 24. Theodoret. l. 5. c. 16. 17. 1. Reg. 6. 31. 33.

Moses only, and from Moses only to the seventy: for although Mirandula tell vs, that Sixtus the fourth procured the translation of this, and call God to witnesse, that he read there the Mysteries of our faith, as clearly unfolded, as if S. Matthew or S. Luke had deliuered it, not as a paraphrase on the law, but a commentary on the Gospell: yet we know, from *Esdra*s, what a concealement this *Cabala* was: vnder what Hieroglyphicks the Trinity, and the resurrection, and the life, to come, and the *Messiah* lay buried vnder the law: how generall and implicite the faith of S. Peter, and *Martha*, and the *Eunuch*, and those worthies to the *Hebrewes* was: which occasioned that hesitancy at *Ephesus*, concerning the reality of the Holy Ghost: that consistency for a time of the law, and the Gospell together, *Moses* and *Christ* that irresolution of the *Apostles*, about the passion, and the resurrection, and the ascension of our Lord: that designe of all vpon the externall glory of a temporall Dominion, admitting no Soueraignty of God, yles he change his crosse into a throne, his reede into a scepter. In the glory of our Saviour on the mount, where *Moses* and *Elias* attended him: in his bloody sweate in the garden, where an Angell comforted him, beyond the ken of the multitude, with the priuie only of *Peter*, *James*, and *John*. In their diet, *Milke*, and not meate, easy positiue diuinity: in their appellations, *lambes* and *sheepe*, the inapprehensuest creatures

Apology for
his 900 con-
clusions.

2 Ed. 14. 45.

46. 1. 1. 1. 1.

Math. 16. 16.

17.

10. 11. 37.

Act. 8. 37.

1. 1. 1. 1.

Act. 9.

Act. 15. 21.

20. 1. 1. 1.

May. 6. 1. 1. 1.

1. 9. 10. 1. 1. 1.

31. 32. 1. 1. 1.

Luc. 24. 21.

1. 9. 44. 45.

10. 10. 9. 1. 1.

Mat. 16. 1. 1. 1.

17. 22. 1. 1. 1.

1. Cor. 3. 2.

1. Pet. 2. 2.

10. 21. 15.

16. 17.

Rom. 12.9.

Ioh. 17.3.

Ioh. 4. 13. 2.

c. 5. 15.

καὶ ἀνακη-
ρατίζοντες
Carech. 4.

ἐπιστολὰς τῆς
ἐκκλησίας.

Epiphan. in
exp. fid. ca-

rech. n. 19. ed.

Petau. regula
fidei. Aug. ser.

181. de temp.

clavis cælorū.

Amb. Ser. 38.

de Ieiun. &
quadrag. fin.

tures of any: *Children and Babes*, which moue not a foote, but by the direction of a hand; and sooner cry for what offends, then what profits them; for poyson, then an Antidote. In the essentiall measure of faith: no larger then a verse in *S. Pauls Creede: if thou confesse with thy mouth the Lord Iesus, and belieue with thy heart, that God raised him from the dead, thou shalt bee saved*: no larger then a verse in *S. Iohns*, this is life eternall, that they might know thee, the only true God, and whom thou hast sent, Iesus Christ: nor much larger in that of all the Apostles, being dilated thus in that foundation of faith, as *Cyrill of Ierusalem*, *Epiphanius*, and *S. Ambrose* call it; in *future prædicationis normam*, saith *S. Aug.* as the compasse and square of their Sermons, that all might beate those paths to Heaven easier, by tracing the same steps; and teach but one, though they went severall waies: for the Apostles is but an exposition of *S. Pauls*; and *S. Iohns Creed*, the *Nicene*, and *Athanasian*, but a paraphrase on this, saith *Azer*: the same faith in weight, and substance, though not in bulke or size: as tis the same piece in a bullet and a sheete of gold; that being throng'd into a mould, which beaten and expanded by an Artificer, may anon cover and gild all the leaues of my Bible.

But o the vnnaturall Chimistry of this age! how infinite are the extractions from this simple, this single breviary? What seas are derived from this drop?

drop? Into how generall a flame haue those fiery
 breathes blowne this sparke? How soone hath a
 vapour, when once it came to a hand, like that in
 the Kings, raged into a cloud, and this cloud grown
 too big for Heaven? How haue some resolved all
 the heresies *S. Aug.* or *Epiphanius*, or *Philastrius*
 mentions, all those disputes, which disquiet the
 World, into this quintessence, this spirit of faith:
 and thence as if that Catechisme in our Liturgy
 were not long enough to reach from Earth to Hea-
 ven, haue cast into the mine of the Church the
 dross of their owne phantasies, and lead their Cate-
 chismen through all the Romane, and the Belgicke
 controversies, as disquisition of necessary beleefe,
 giuing way to the saucy liberty of their tongues
 and pens, against all our Ecclesiasticall Hierarchies,
 for interdicting such Polemicall discourses in po-
 pular assemblies (which yet is no more then *Con-
 stantine* in *Eusebius* did) with those Mutiniers in
 Numbers, yee put out the eyes of the assembly,
 yee take too much vpon you *Moses* and *Aron*, and
 forsaking the waters of Siloe, that mildly and ge-
 nerally flowe in the radicall Doctrines of our
 Church, reioyce only in *Rezin* and *Remaliahs* sonne,
 which alwaies angle in the troubled waters of Iury,
 and would faine translate the Throne of *Israel* to
Damascus from *Samaria*? Nay haue they not char-
 ged her wisdom with sloth and Apostasie too, be-
 cause shee will not impose an absolute faith vpon
 the

De vit.
 Constant. d.
 he warnes
 them,
 ἡμεῖς ἐρωτοῦ-
 ῖμι ὑμᾶς καὶ
 ἡμεῖς ἡμεῖς
 παρὰ τὸν
 ἀποστόλῃν.
 c Num. 16. 3.
 14.

Ephes. 4. 4. 5.

Gal. 6. 15.

Mat. 23. 34.

C. 25. 34.

the fiery projections of their distempeted braines: because themselves cannot bee believed in as well as God; because she thinkes heaven was made for some besides; because shee feares their clamorous zeale might at length importune such assemblies for the anathematization. of *ego currit*, and *tu currit*, like those at the end of Lombard, if a Synod should be called for such: but I must tell them, that as S. Paul saith, *there is but one God*, so hee saith *there is but one faith* too; and Physicians tell vs, *Paracelsus* administred as much in a drop, as Galen in a pottle: nor can there be any other way to Heaven, then what hath beene troden from the Apostles: *neither circumcision, nor uncircumcision, but a new creature*, saith the Doctor of the Gentiles: neither Controversie, nor Schoole-Divinity, but a new life, say I. God intends not to lay traps for my soule in such nicities as these: nor will I make that yoke heavy, which himselfe made easie & light. It will not be said, at the last assise, *come ye blessed*, for ye haue disputed, for ye haue preacht, for yee haue vnderstood well: but *I was naked, & ye clothed me, I was hungry and yee fed me, I was sicke and yee visited me*, in the Gospell of S. *Matthew*. I shall not bee iudged by my writings, but by my workes: deuotion will then turne the scale against learning; an ounce of goodnesse out-weighes a pound of talke. And I must tell them againe, if they direct to those happy regions, they haue discovered a north-west passage

sage thither; a passage concealed from the ancient;
 a passage our Sauour, and S. Paul knew not. When
 S. Peter enquires, *Lord what shall this man doe?*
 The Lords reply is only a reproofe, *What is that to
 thee,* Ioh. 21. 22. And when the twelue demaunde,
*Lord wilt thou at this time restore the kingdome to
 Israel?* Hee returnes no resolution, but a checke;
 come you may to that kingdome aboue, and yet
 neuer come to such curiositie belowe: a sauing voy-
 age may bee made by the Merchandize of iuory
 and gold, without fraying your vessells, thus with
 Apes and Peacocks: I will not tell you, because it
 is not for you to know. Act. 1. 7. but when the young
 man enquired, *What shall I doe, that I may haue E-
 ternall life?* when he seeks for nothing but this,
 how plaine then, how gently doth he runne? noe
 clouds, nor ecclipse there, but he writes his minde
 with the light of the Heavens; *if thou wilt enter in-
 to life, keepe the commandments,* hee saith vnto him,
which? Iesus said vnto him, *these;* he answeres to ne-
 cessary queries, to impertinent hee answeres not:
 speakes nothing but mysts and stormes, when their
 demaunds are curious; nothing but light & smiles,
 when their demands are requisite: hee that would
 not shew his disciples, when they should be delive-
 red, will shew this stranger how he may bee saved
 Mat. 23. 12. And when the Apostle is prest with
 some cobweb divinity, the Holy Ghosts stubble
 and stray, that fuell for the last fire in the first Epi-
 stle

stile to the Corinthians; the frothy agitations of en-
 quiet heads, materialls vile in themselves, costly a-
 lone in the texture, but strawn hats; where the la-
 bour may be worth a pound, the stufte not worth a
 farthing: he only controles their folly: *o man, who*
art thou that repliest against God? Rom. 9. 20. bids
 them be amazed and wonder, *o the depth of the*
wisdom and knowledge of God: in the eleventh of
 that Epistle, at the three and thirtieth verse: but
 when the foundations are destroyed, what should the
 righteous doe but lighten and thunder: as he doth e-
 very where against the drunkard, the murderer, the
 fornicator, and tells them, that whatsoever their
 pleasure, or content may be on earth, they can ex-
 pect no inheritance in Heaven. God requires more
 practice then most men haue, lesse knowledge then
 most men brag of. Tis but a confessing with the
 mouth the Lord Iesus, and a believing in the heart,
 in the tenth of the same Epistle at the ninth verse:
 nay tis but a calling on the name of the Lord, at the
 13. verse. For his part therefore hee le not distract
 them with any needlesse speculations, his intent be-
 ing not to puzzle, but to sanctify them; in the first verse
 of that chapter: and *o that there were such a heart in*
this people, saith God, that they would endure sa-
 pientius stultescere, as S. Greg. speakes, this foolish-
 nesse of preaching, this knowing nothing saue Iesus
 Christ, and him crucified, watring themselves with
 the streames of Nile, without searching after the
 head

head. For it is vsually scene when a man runnes on the discovery of some newer, some neater way then the ordinary rode, he meetes with briars & ditches, and so falls short of his journey. Wherefore I rather like that Mercury, which directs me the straitest, the neereſt cut, then the other which leades mee about through Gardens, & Meadows, and had rather meete with durt in the way, then out of it with violets and roſes. I am content to be ſaved, and deſire others ſhould be ſo too: and therefore I ſay to my hearers, *turne from your evil maies, for why will ye dye, o ye houſe of Iſrael? To my ſelfe, o wretched man that I am, who ſhall deliver mee from this body of ſinne? To Priests and People, come let vs walke, not let vs diſcourſe in the light of the Lord: to God for all, turne vs o Lord, ſo ſhall wee bee turned, thou wilt turne vs ſo, that we ſhall neede turning no more: or, leaſt we ſhould, when we are turned, draw vs too, ſo ſhall we runne after thee; doe not leade vs, doe not follow our humors; bring vs not that eaſy ſpeculative way wee like, (for then we ſhall never come to thee) but draw vs that hard, that narrow way, the way of obedience and practice: Who is ſufficient for theſe things, ſaith S. Paul? the Apoſtle was not, how then am I? Why ſhould my ignorance preſume farther then *Aron* did, or thinke to view the face of God, when *Moses* ſaw onely his hinder parts; to gaze on this ſunne, when he ſaw nothing but a cloud? And *Moses* drew neere unto the thicke darkneſſe where God was.*

3000 Moses as an extraordinary Priest (for the hereditary succession resided in the posterity of Aaron) discharged the parts of an agent, and did both carry and recarry betwixt Earth and Heaven: a Master of Requests he was to God, the peoples petitions were his lading up; an Embassador he was from God, the Lords commands were his carriage downe, as our Saviour prayed on the Mount, and preacht in the villages of Iury.

Exod. 4. 16.

The approximation therefore, or immediatenesse of the Priests access, depends in the first place vpon their employment vpwards: they haue his eares before the rest, because they are the mouths of the rest; and designed from God to commence the suites of the people. For, although the eyes of the Lord are ouer the righteous, whatsoeuer thole righteous are: and his eares are open to their prayers, where soeuer thole prayers are made: euery faithfull soule in the world, being a Priest; euery angle of the world a Temple & an Altar; yet are his eares more open, his eyes more attent to the prayers here, & a Collect from the Priests mouth goes further, then a Liturgie from the peoples: as the blessing of any is good, but the blessing of my parents is better, and when that Priest after the order of Melchizedech had sanctified the diet, euery crumme was augmented into a batch; euery fish multiplied into a shole; nor was the assembly fed, but feasted. His presence is indeede euery where, but

Psal. 34. 14.

2. Chron. 6.
20.

Psal. 110. 4.

but his residence especially there, and though his essence be diffused through *Heaven and Earth* in *Jeremy*; his glory, in *Exodus*, is peculiar to the Tabernacle; the ladder which *Iacob* saw, that ascent & descent of Angels, that thorough-fare betwixt earth and heaven, was at *Bethel*, the house of God; and in *Iury*, the propitiatory or mercy-seate was onely in the Temple: which occasioned that generall concourse thither, ynder any pressure or calamity, men vsing vs, as fruit-trees are vied by vs, which wee cudgell in the sunne, and runne to for shelter, in a storme: pray for me, saith *Pharaoh* to *Moses*: Pray for me, saith *Simon Magus* to the Apostles: Let the prayer over him, saith *S. Iames*: though I may, and must come by my selfe, my comming by these is more effectuell, as my suite is lesse gracious to my Prince from ordinary hands, then his Secretaries; because the way is by such Mediators, as best know how to bespeake the King, and when.

2 And, as the approximation or immediateness of the Priests access depends, in the first place, vpon their employment vpwards, so doth it in the second vpon their employment downwards, according to their double aspect, on God and the people. They are his *Stewards*: So *S. Paul* calls them in one place, *Stewards* to discharge vs of our seruise, to locke heauen against vs, and *Stewards* to admit vs into seruise againe, to vnlocke heauen for vs: *The gates of hell shall not preuaile against such as*

C. 23. 24.

C. 40. 34.

Gen. 28. 12.

Exod. 9. 18.

Act. 8. 24.

C. 5. 14. 15.

1. Cor. 4. 1.

2. Cor. 5. 20.

Act. 20. 27.

Math. 19. 28.

1. Cor. 6. 1. 2.

1 Cor. 16. 19.

keepe these keyes of heauen, in the 16 of S. Mat-
 thew: and, what neede I a safer conduct, a surer
 warrant then this? they are his *Embassadours*, so S.
Paul calls them in a second; and with *Moses* in this
 story, must deliuer man in the Tabernacle, what
 on *Sin* they receiue from God; and by whom may
 we expect the Kings minde, if not by the Kings *Em-
 bassadour*: they are his *Counsellours*, so S. *Paul* calls
 them in a third; and, as they are designed to *Thrones*
 hereafter, in the *Euangelist*; so are they, in the A-
 postle, to Tribunalls here: They are his *Friends*, so
 our Sauour calles them in a fourth; *the Lord doth
 nothing which he reueales not to such*, saith the Ho-
 ly Ghost; that is, nothing which concernes them,
 or others to know: Seruants are strangers to their
 Lords actions, friends are not: Seruants must not
 interpret their counfells, friends may, *John. 15. 15.* I
 wish from my heart, as *Moses* did, *That all the
 Lords people were Prophets, and that the Lord would
 powre out his spirit vpon them*: But I wish, they
 would forbear prying into the Arke, with the *Be-
 thshemites*, till then: that all would not preach,
 which can speake: and, because S. *Paul* calls euery
 family a Church, would not turne euery tables end,
 into a Pulpit: That the feet in this body would not
 presume to see, nor the hands to speake: that the
 clew of predestination might not be reel'd vp at the
 spindle, nor the decrees of God vnraualled at the
 lome: That our Lay-divines would see themselues,

as

as well as the Clergy; leauing with Iehosaphat, and Valentinian, and Constantine, and Martian, and Iustinian, the disputes of religion to the decision of the Church: that the people would not presume beyond their bounds, *least the Lord breake forth upon them*, as he threatens in the former chapter; nor, with *NZZA*, sustaine the Arke with vnlawfull hands, though to the diffidence of their indiscretion, it seeme in danger of falling: this is the employment of Moses and Aron, nor is the whole congregation so holy, as it seemes: ye take too much upon you yee sonnes of Reuben: wherefore get yee out of the Sanctuary, for ye haue trespassed; neither shall it bee for your honour from the Lord, 2.Chron.26.18.

And if any now say of Ierusalem, as formerly Edom did, *downe with it, downe with it, even to the ground*; I must pray against this Atheisme, as Moses did, *arise o Lord, into thy resting place, thou, and the Arke of thy strength: thou hast said, this shall bee thy rest for ever, and, o Lord, let it ever be so*. T was the Sacrilegious zeale of those times, What vse haue wee of Churchmen now? Who ever wore a Cope for armour, or in a pitch-field exchanged a head-peece for a Miter? And my reply shall be that of Moses to the Rebels, *seemeth it a small thing unto you, that the God of Israel hath separated these from the congregation of Israel, to bring them neere to himselfe, to doe the service of the Tabernacle of the Lord, and to stand before the congregation to mini-*

ster

Psal. 137.7.

2. Reg. 2. 12.

Nah. 1. 15.
Am. 5. 18.

ster unto them? Num. 16. 9. there is vse of these, while there are prayers to be heard, or sinnes to be pardon'd, or God to be served, or men to be saved. Those onely haue no vse of these Liegers, that desire no correspondency, or intercoure with Heaven: fewer victories haue beene won by swordes then by prayers; and therefore in most of Iuries warres, the Arke followed the Campe, the ensigne was attended with the Ephod: *my Father, my Father, the Chariot of Israel, and the horsemen thereof*, saith *Elisha* to *Eliab*: Lay-devotions are the infantry, the foote; but the strength of the battell, the Chariots & the horse are the oraisons of the Clergy: the land was better secured by this man of peace, then those men of warre; nor was it Ioshuahs hand overcame Amalek, but Moses prayer: *the day of the Lord*, saith the Prophet, *is darknesse*; all wee see of him being evening and night, a perception onely that wee cannot see him; and who walkes safely in the darke, without the guidance of a light? For how gloomy a midnight is this to thee, that was a *thicke darknesse* to *Moses*: the limitation of his accesse, and my fourth generall.

4 The Lord concealed not himselfe only from Moles in *thicke darknesse*, but threatned also in lightning and thunder; and although he climb'd the Mount by especiall command; and that to receiue the Law by his appointment, and the *Cabala* or exposition, as the Rabbies say, to dispense such fundamentall

mentall truths on earth, which might conveigh them to Heaven being entertained as an Embassadour extraordinary by the joynt-commission of God, and the people, rated him yet out of a tempest too: *Moses* being rapt out of himselfe, by the assault of a suddaine, and impetuous winde; for nothing so much hinders the sight, and apprehension as this: The Lord admits him not into his presence, while he is himselfe, least hee should fall a longing for his glory, as once he did; nor must he discourse with God, while he is *Moses*.

And all this to shew, what Cato afterwards said, *rebus divinis magnam inesse caliginem*; that the nature & counsells of God are not only a great depth, as David calls them, but a thicke darknesse besides; deepe and darke too: so to the best eyes: *his footsteps unknowne* to the Psalmist, that continually traced them; *his wayes vnsearchable* to S. Paul, that was rapt into the third Heaven, and to *Moses*, that talkt with God: so in one aspect, and yet not so in another: for religion is *meate and milke*, saith the Apostle; and hath provision both for *men and babes*: there are *arcana Dei*, secret things, that belong vnto the Lord; and there are *revelata Dei*, revealed things, that belong to vs. Every faithfull soule is a *building*, and every true Church a *house*, saith the holy Ghost: Wherefore as in a house, so in the Church, like the foundation and the pillars, some are necessary or essentiall parts and some are like

So doth
δύναμις
signify the
word of the
70, & the A-
postle. Heb.
12.18.

δύναμις πνεύ-
ματος θείου
ἀποστόλων
καλλωμένων
Arist.

1. Cor. 3. 12. 3

1. Tim. 3. 15.

9.

Heb. 3. 3. 5.

6. 1. 2. 5. c. 4.

17.

Ephes. 2. 21.

Quid opus est
ut vel affir-
mentur, vel
negentur vel
definiantur
cum discrimi-
ne, quæ sine
discrimine
nesciuntur.
Aug. Ench. ad
Laur. c. 59.
Psal. 119. 105
2. Pet. 1. 19.

like the imagery or sculpture, vaneecessary and ac-
cidentall: there ensues no ruine of the pile vpon the
absence of those; no hazard to the soule on the igno-
rance of these. Every man hath eyes for one, but
every man hath not eyes for the other; and what an
Artizan values at a talent, I may not prize at a
Crowne: *thy word is a light vnto my feete* saith Da-
vid, and *a light shining in a darke place*, saith S. Peter;
it discover essentiall, radicall truths to my faith;
as this doth present greater objects to my sight, a
bed, or a table, a cubbord, or a stoole: but it disco-
vers not metaphysicall, accidentall truths, as this
shewes not the lesse, a cobweb, an atome, a gnat, or
a pin. I vse a light to search for bookes, or mony;
I vse not a light to search for a haire, or fly. God
being to vs in our journey to heaven, as he was to Is-
rael, in their journey to *Canaan*: where we need di-
rection, a fire; where wee need no direction a cloud;
a fire by night, and a cloud by day.

And as according to that modesty of the Hebrew
prouerbe, the expectation of *Elias* must adiourne
our longings in accessories, or superstructions; so
must it after some circumstantiall respects, in sub-
stantiall and fundamentalls too: for although we
know as much as wee must, because it were vnrea-
sonable to inuite vs to heaven, without shewing the
way; wee know not as much as wee may; because
God is a voluntary glasse; and discloses him-
selfe no further then he will. some he brings by
the

the Peripherie, or bowe; others by the Diameter, or string: as the same *Period* was but a few weekes journey, when *Israel* went for the necessary prouision of bread; many yeeres pilgrimage, when *Israell* lusted for the vnnecessary curiosity of flesh, being led thus from *Marah* to *Rephidim*, from *Rephidim*, to *Meribah*, from thence to *Taberah*, from the heate & bitternesse of one contention to another, till at length, after many discontented and wrangling steppes, the children grew wiser by the misery of their Fathers; and, with the price of their blood purchased the inheritance of *Canaan*. For as euery profession is a mystery, so is religion too; nor am I commanded to beleive, what I am able to know: the birth of God is a *mystery*, saith *S. Paul* here; and the death of God a *mystery*, saith the same Apostle there; the Sacrament a *mystery*, in a third place; and the resurrection a *mystery*, in a fourth; our election in Christ a *mystery*, now, & our vnion with Christ a *mystery* then; God the Father a *mystery*, in this place; and God the sonne a *mystery* in another. And yet I am the bright morning Starre, saith our Sauour, which all see, but such as are asleepe: and his comning brought the day with it, in *S. Luke*. Exposed to all eyes, but such as are shut. Behold I shew you a *mystery*, saith *S. Paul* to the *Corinthians*; A *mystery*, and yet shewen. Great is the *mystery* of godlinesse, God was manifested in the flesh, saith *S. Paul* to *Timothy*. A *mystery*, and yet manifest

Rom. 16. 25.

1. Cor. 2. 7.

C. 4. 1.

C. 15. 51.

Ephes. 3. 9.

C. 5. 32.

Colos. 2. 2.

C. 14. 3.

Aug. Exod.

C. 1. 2. 1.

1. Cor. 13. 1.

1. Tim. 3. 16.

nifest too. The *is* is plaine, that they are so; but the *is not* is not, why they are so; the *is not* is not, how they are so; nor the *is* what they are: mysteries all, in respect of the manner; &, yet no mysteries in respect of the matter; how they were done, is a mystery; that they were done, is none. For example I beleieve the generation of the Sonne, without the Father; the continuation of a virgin, with the conception of a mother: I beleieve the procession of the Holy Ghost from God, which is yet but one essence with God; that he came forth, and yet is allwayes there: I beleieve two natures in one *hypostasis*; one, and yet another: I beleieve the Omnipotency of God created all out of nothing, and that the same can resolve all into nothing againe: I beleieve all received beginning from that God which is without beginning; to whom the infinite vastnesse of heaven and earth is but a point; those everlasting successions of ages but an instant; that was not yesterday, nor shall not be to morrow; but yesterday and to morrow, before the world and after the world eternally I *am*. I beleieve this body shall live, after it is dead, and laugh at *Plato* for defending a revolution, and yet not seeing a resurrection. I beleieve, though I barre my doores I locke not my God in: though I close my windowes, I shut not my God out. If I seeke to lose him in a Labyrinth by vnchaste embraces, hee wants no clew to finde mee there: if I flee into the wilderness by a solitary sin, he

*Is eternum
& ultra.
Vulg. Exod.
15. 18. a day
of eternity,
which God
enjoyes, 2. Pet.
3. 8.*

he needes no perspective to discover me here: that he is in my closet, when I exchange him for a bribe; and in my bed, when I wish him out. That he is as essentially in that place, where I provoke him by my drunkenesse, as I that am drunke; & the onely reason, why my surfers bespatter him not, is not because this wants pollution, but because he wants dimension: not because this falls where hee is not, but because it falls, where he is without a body. But how a Son without a Father, how a virgin, & yet a mother; how the Creatour of all was borne, or God should die. How the Holy Ghost came from the Father, and yet may not be called the Sonne of the Father; how he descended thence, and yet is allwayes there: What the Divine essence is, how it is communicated, the formall cause by which one receiues from another: How the Father himselfe begat that which is himselfe; & yet God the father begat God which is not the Father: How the Persons are the Trinity, and yet no Person is a part of the Trinity: How there is one essence of three Persons, & three Persons of one essence; and yet not one God of three Persons, or three Persons of one God. How the Deity was united to the flesh by the mediation of the soule; & yet was not divided from the flesh, by the separation of the soul: how all the world together can but make something of some thing, & yet God made all the world of nothing: How this body of mine shall first be earth, & the grasse; then digested by wormes, & then

b Licet scire
quod natus sit
non licet dis-
cutere quomo-
do natus sit.
ex Ambros.
Lomb. sent. 1.
1. d. 9. a. 7.
Pater de seip-
so genuit illud
quod ipse est.
Lomb. Sent.
1. d. 5. a. 4.
Deus pater
genuit deum, qui
non Pater, est
d. 4. a. 2. c. d.
19. 1. 9.
d Vna essentia
trium perso-
narum, &
tres personae
unius essen-
tiae non Deus
trium perso-
narum, vel
tres personae
unius Dei. d.
34. a. 5.
e 3. sent. d.
21. 1. 1. d. 23.
a. 4.

Lomb. 1. sent.

d. 12. a. 5.

D. 32. a. 2. 9.

d. 33. a. 5.

Sent. 4. d. 22.

a. 2.

Sent. 3. d. 2.

a. 2.

Sent. 1. d. 4. a.

2. d. 2. a. 1. d.

31. a. 4.

D. 19. a. 14.

d. 40. a. 3.

lib. 4. d. 43.

a. 5.

Sent. 4. d. 48.

a. 5.

a. 5.

a. 5.

a. 5.

a. 5.

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incorporated into man: how I shall haue my owne flesh, & he that eates me, shall haue it too at the last day. How the Lord can be: *et* & yet not *et* or: *et* *et*: How he was not, and yet is eternall, is everlasting, and yet shall not be. How euery where, and yet without expansion; of an infinite presence, without an infinite place. Here I say with Lombard out of Hilarie, *Et si sensu non percipiam teneo conscientia*; I beleue though I cannot see, and there, that they are, *Nimia profunditatis altitudines, & insolubiles, sensumque superantes humanum*; beyond my reason, though not against it. Tis enough for mee, *Micas edere sub mensa domini, & indignum soluere corrigiam*, in one place. And I call them *Garrulos ratiocinatores*, which forfeit thus their interest in the tree of life, by this sinfull affectation of the tree of knowledge, in another, now I tell them, I had rather heare others, then my selfe; and *Fateor me ignorare*, I know that I know not, anon. Say I *am that I am* hath sent me, saith God to Moses; or, if thy curiosity desire more, know tis beyond thy reach, doe not venture thy wings about this flame, as my name is secret, so is my nature infinite, thou canst not know, that thou canst not; for I *am that I am*, no matter to thee, *Exod. 3. 14. Gredo quia impossibile*, saith *Tertull.* I beleue it is so, because it is impossible it should bee so; and learne by reading to speake more timorously, but not more vnderstandingly of God. For the *Lutheran Churches* haue better

better preserved the honour of the Altar by the generality of their *Con*, then the Romane by the particularity of their *Trans*; although ile iustify neither, and that Systematist, in his demonstration of the *Trinity*, by making it so easy, hath made some of his country perchance beleive there is none: nor is it alike profitable to the Church to deliuer a *Rationale* in matters of faith, as in matters of fact; *to teach with authority*; as our Saviour did, is safest here; for he that speaks thus, giues commands, but giues no reason of his commands, sayes tis so, but sayes not why. This labour might be spared by such as write the truth of religion, it being not the way to Christen infidells, but to make infidells of Christians: for in things of this nature, *Piscatoribus credo, non dialecticis*, they are the object of my faith, because incompetible with my reason. I was not won by the sages of *Athens*, but by the refuse of *Iury*, not convinced by a *Phylosopher*, but caught by a Fisher.

Nor is this for want of light in God, but for want of sight in vs, and therefore as he is called the *Father of lights* in one Apostle; so is hee say'd to dwell in that light, which no man can approache vnto in another. The darknesse is vnder his feete belowe, not about his throne aboue, when tis midnight in respect of vs, tis noone in respect of him. while that gloominesse is about him, brightnesse at the same time is before him, *Psal. 18. 9. 11. 12.* So that as the Sunne is neuer the lesse visible, though my weaknesse

Kech. syst.
Theolog.

Mat. 7. 29.

Ia. 1. 17.
Io. 1. 5.
1. Tim. 6. 16.
2. Efd. 4.
Io. 6. 46.

nessle dare not looke on it; for though I cannot, the Eagle can. Or as the earth is naturally moueable, although it neuer moued yet. God laid not the foundations thereof that it should not be moueable, *but that it should not moue*, sayth the Psalmist: and therefore *Archimedes* thought he had Art enough to doe it, could he finde a place for his Engine: that wanted not possibility to suffer, but he wanted ability to act it. So are these mysteries visible, though not seene, comprehensible though not vnderstood. The default is not in the object, but in the intellect, nor for want of light, but of eyes. For, as it is impossible to lound the sea with my bandstring, or measure the world with an Ell; because whatsoeuer measures, must bee equall to that which is measured; or, to come neerer, as my eye hath a spheare of actiuity, sees at once, but thus farre, and no farther: and my eare hath a spheare of actiuity, heares some sounds at once, and no more: and my touch hath a spheare of actiuity, feeles some objects now, and no other; and my tast hath a spheare of actiuity, can distinguish this, at this time, and not that: and my smell hath a spheare of actiuity, receiues but single odours at this instant, cannot (with distinction) receiue seuerall; there being limits defined, to every sense, beyond which they cannot worke: every one receiuing objects, and species, according to the proportion of their nature and condition. In like manner, my vnderstanding being
of

of a finite, and determinate capacity, can receive no imagination or idea but what is finite and determinate, and therefore is of too narrow a size, or bore to comprehend the secrets, and infinitude of God. *I am the Sunne of righteousness*, sayth God; and *our God is a consuming fire*, sayth the Apostle. I am permitted to know *in words* ^{the} *hinder parts* of God, in the heaven and earth, the volumes of his creatures; which therefore, at the last day, *shall bee gathered together as a scrowle*, because I shall then see him as he is, *face to face*. I may enjoy the light, while I looke obliquely on the Sunne, and securely become warme, at a competent distance from the fire; but if I pry into the mysteries of the Trinity, if I fathome the abyss of his judgements, if I thrust away the hand that covers my eyes, if I desire to out face the one, or enter into the other, I am instantly blinde, or burnt, because it is too vehement an intelligible for my vnderstanding: I can see something, when I looke on inferiour objects, where is nothing but darknesse, but when I looke on this, where is nothing but light, I see nothing: there being a greater luster in God, then can, without death, be comprehended by man; as the eye of a needle admits a thread, but is splitten with a wyar.

O the height, and the depth; the maze, and riddle of this ineffable God! What Vatican, what Library of the world hath a key for this lock? This incomprehensible infinitude is aboue the pitch of my

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flesh

p Mat. 4.2.
q Heb. 12.
29.

r Exod. 33.
20, 21.

flesh, because this incomprehensible infinitude is my incomprehensible God; for whatsoever is his, is he: and what respect then is great enough for him, that is greater then I can thinke? Or why should I repine to seeke God here, whom I can never sufficiently finde, or vilify that glory with my tongue, which is too large for my vnderstanding? their zeale was too impudent that said, *shew vs the Father, and it sufficeth vs*; and therefore I onely say, shew me but a glimpse, but a twilight of the Father, and it sufficeth mee: the least dawning of that vision is as much as I am capable of, and infinitely enough to blesse and ravish mee; a minute of thee is worth a million of ages in all the Courtship, and bravery of the World.

Againe, thou wast, ô Lord, *in nubibus*, vnder the Law; and appearedst oftner in dreames then visions, and why should I then dreame of visions, vnder the Gospell? Where thou intendest night, why should I looke for noone? Why should I long to see, what the Cherubins saw not, which covered their faces, and opened their mouthes at once, were hoodwinked, while they honoured thee, Esa. 6. 1. 2. 3. Thou hast told me by *Arnobius*, *ut intelligaris, tacendum est*, that the greatest knowledge of thee is a confession. I cannot know thee: as he commends a beauty more, that saith he cannot, then hee that labours to expresse it, because this thinkes hee can: and thou hast told me by *S. Hilarie*: *non tam veni-*

[Exod. 14.
24. c. 15. 16.
c. 33. 10. c. 4.
33. c. 16. 2.
13. Num. 4.
19. 20. c. 9.
16. c. 11. 25.
c. 16. 43.
Deut. 31. 15.

L. L. p. 18.

am habet quam premium ignorare quod credas, quia maximum stipendium fides est, sperare quae nescias:
 my bodily eyes shall hereafter see those ioyes, that eye hath not scene, because my spiritual eyes perceive those mysteries here, they cannot see: and thou hast told me, by S. Aug. *non negandum est, quod apertum est quia comprehendere non potest, quod occultum est,* know this, corruptible shall put on incorruption, though O Lord God thou know it, I know not how: & thou hast told mee by S. Greg. *ibi praecipue fides habet meritum, ubi humana ratio non praebet experimentum,* that the Laver of Regeneration makes me not a Rationall man, but a faithfull: for thou art a God as well of the valleyes, as of the hills, and entertainedst the Sheapheards as kindly as the Magi, of the East: & thou hast told me this by Esaiah, *nisi credideritis, non intelligetis:* that I must believe, before I vnderstand, though I vnderstand that I cannot know thee, & thou hast told me this by the meanest of thy creatures, by the spider: I see this serew himselfe vp by a thread which I cannot see; & I wonder how so many eils of bread, so much ruffany should be piled vp in so little a shop, that this miracle of nature should spin countaines for a large window, out of a bottome no bigger then a pins head: and thou hast told me this by the vilest of thy creatures, by my selfe: tis beyond my guesse to say, how joy dilates my heart, how sorrow contracts it: how pride swells, and envy waits mee; by what way I remem-

De Trin. l. 8.

De bon. per-
seu: c. 14.

Confidera
quod voceris
fidelis, non ra-
tionalis: deni-
que accepro
baptismo hoc
dicimus, fide-
lis factus sum,
credo quod ne-
scio Aug. Ser.
189. de temp.
Esa. 7-9.

flesh, because this incomprehensible infinitude is my incomprehensible God; for whatsoever is his, is he: and what respect then is great enough for him, that is greater then I can thinke? Or why should I repine to seeke God here, whom I can never sufficiently finde, or vilify that glory with my tongue, which is too large for my vnderstanding? their zeale was too impudent that said, *shew vs the Father, and it sufficeth vs*; and therefore I onely say, shew me but a glimpse, but a twilight of the Father, and it sufficeth mee: the least dawning of that vision is as much as I am capable of, and infinitely enough to blesse and ravish mee; a minute of thee is worth a million of ages in all the Courtship, and bravery of the World.

Againe, thou wast, ô Lord, *in nubibus*, vnder the Law; and appearedst oftner in dreames then visions, and why should I then dreame of visions, vnder the Gospell? Where thou intendest night, why should I looke for noone? Why should I long to see, what the Cherubins saw not, which covered their faces, and opened their mouthes at once; were hoodwinkt, while they honoured thee, Esa. 6. 1. 2. 3. Thou hast told me by *Arnobius*, *ut intelligaris, tacendum est*, that the greatest knowledge of thee is a confession. I cannot know thee: as he commends a beauty more, that saith he cannot, then hee that labours to expresse it, because this thinkes hee can: and thou hast told me by *S. Hilarie*: *non tam veni-*

am

(Exod. 14.
24. c. 15. 16.
c. 33. 10. c. 4.
33. c. 16. 2.
13. Num. 4.
19. 20. c. 9.
16. c. 11. 25.
c. 16. 43.
Deut. 31. 15.

L. 1. p. 28.

am habet quam premium ignorare quod credas, quia maximam stipendium fidei est, sperare quae nescias:
 my bodily eyes shall hereafter see those ioyes, that eye hath not scene, because my spirittuall eyes perceine those mysteries here, they cannot see: and thou hast told me, by S. Aug. *non negandum est, quod apertū est quia cōprehendi non potest, quod occultū est,* know this, corruptible shall put on incorruption, though O Lord God thou know it, I know not how: & thou hast told mee by S. Greg. *ibi praeceptū fides habet meritum, ubi humana ratio non praebet experimentum,* that the Laver of Regeneration makes me not a Rationall man, but a faithfull: for thou art a God as well of the valleyes, as of the hills, and entertainedst the Sheapheards as kindly as the Magi, of the East: & thou hast told me this by Esaiah, *nisi credideritis, nō intelligetis:* that I must beleue, before I vnderstand, though I vnderstand that I cannot know thee, & thou hast told me this by the meanest of thy creatures, by the spider: I see this serew him selfe vp by a thread which I cannot see; & I wonder how so many eils of bread, so much tiffany should bee piled vp in so little a shop, that this miracle of nature should spin countaines for a large window, out of a bottome no bigger then a pins head: and thou hast told me this by the vilest of thy creatures, by my selfe: 'tis beyond my guesse to say, how joy dilates my heart, how sorrow contracts it: how pride swells, and enuy waits mee, by what way I remem-

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189. de temp.
Esa. 7.9.

ber or dreame, how feare should infect my cheekes
with palenesse, and shame should dye them with
red: and seeing I vnderstand not what I see, how
shall I thinke to see, what I cannot vnderstand?
Thou art, o God, a center without a circumference,
and a line without an extremity, and a breadth
without bounds, and a depth without bottome, and
an originall which cannot be coppied, and a beau-
ty which cannot be drawn, and a way which is not
known, and a light which is not seene. He that sets
me vpon a farther discovery, may as well aduise me to
ramme the earth into a musket, or empt the sea into
a violl, or weigh the fire on measure, or the winde, or
recall a day that's gone, as the Angell bid Esdras,
to inclose the world in my hand, or comprehend
the Heavens with my span. It may suffice that this
God is a light, and because so great a light, there-
fore of vs not seene: that this darknesse is no dark-
nesse to him, because he vnderstands, what we can-
not; that he hates not the modesty of ignorance,
but the tympany of knowledge; and although
there be no darknesse in him, he may bee in it, the
condition of this limitation, and my last generall.

5 God was especially with Moses, here which is
essentially every where, as my soule is diffused
through every fraction of my body, which yet prin-
cipally resides in my heart, and what an honour
was it for the Priest to be company for God: That
presence consecrated this cloud, and this consecra-

tion

tion caused that reverentiall distance, that supple a-
dotation of the people: for as the chaire of State,
and court is, where is the King; so where God is,
there is a Propitiatory, and an Altar. Wee are there-
fore no more idolatrous by our prostration to-
wards the table of the Lord, then the Jewes were
by theirs towards the Tabernacle of the Lord; to-
wards the cloud in the desert here, or the mercy-
seate in the Temple, because wee doe it *κατὰ τὴν* not
ἀποστασιν as that Constantinopolitane Councell
speakes vpon another occasion, to God, which is
there, not to a similitude of God, which is not there;
and our faith points at Heaven, while our eyes are
fixt on the Altar: nor know I any which applaude
that base, damnable metaphor, that resemblance of
this to a *dresser*, but such as stumble in a leuell, not
because the rode of the Church is vneven, but be-
cause their discretion is lame; such as would feigne
slay their beasts, and set on their crocks againe, in
the courts of the Lord, as the Jewes once did, or lay
their Saviour in a crutch, by translating his Chaps-
pels into stables. *ἡ δὲ ἐκκλησία* by making him
God was in a cloud and in a shower; milts and
thunderings and tempests there were, and seldome
these without raine: for ever since the Spirit of
God moved on those waters, the Spirit of
God hath bene moved by these waters: because
the Lord forgives my transgressions, by blotting
them out, saith the Prophet, what my iniquities
hath

I. P.

Heb. 12. 18.
c. 19. 16.

c. 19. 20. 23.
con. Nic. c.
12.

c. 19. 9. 18.
Heb. 12. 18.

1. Cor. 3. 9.
Rom. 15. 26.

Exod. 4. 3. 4.

hath written being wiped out by my teares: and is then most affected with the wounds of my soule, when they bleede at my eyes: but Lord, what Libertines are wee growne to the severity of elder times? five yeeres penance for consulting witches; seaven yeeres for adultery; ten yeeres for voluntary abortion; twenty yeeres for some offences, in the *Ancyane* counsell, during life for others: and 'tis to be feared, we are out, if they were in; for why should it be thought such a prodigie to see man in a dew, when God was so often in a cloud?

3 God *was in a showre, and in a fire*: in a fire, to shew he can be enflamed; & in a showre to shew this flame may be quenched; in a fire against presumption, and in a showre against despaire: for hee never inflicts a wound, before hee provides a remedy; draws not a sword, which he rebates not first; proclaimes not war, before he profers conditions of peace: and is therefore vsually deciphered in Scripture by his justice and his mercy together; nor meane I to divorcethose attributes the Holy Ghost hath married, by making him all mercy to my selfe, all justice to others: every hearer is a *building*, and every teacher is a *builder*, saith the Holy Ghost: and he shall meddle with no house of mine, that throwes downe my walls because they want pointing; that cannot repaire, and mend, vnlesse he ruine, and destroy: for I can with *Moses* endure a rod, though I flee from a Serpent. God *was in a*
fire

fire and in a darknesse; to shew, that as there was a fire without heate, so there may bee a fire without light: and such is the fire of *that Land of darknesse*, *ignis sine luce fluvius*, a darknesse wherein they shall see nothing that can comfort, and yet wherein they shall see any thing that may torment them: God comming here at the giuing of the Law, as he will come against the transgressors of the Law, in flames to punish, but no light to refresh them, so that vision in Bede, so our Saviour shewes: *goe yee cursed into outer darknesse*, Math. 8. 12. and yet *goe yee cursed into everlasting fire* too, in the five and twentieth of that Gospell, at the one and fortieth verse.

God was in a darknesse and a thicke darknesse too: demanding thereby what a madnesse it is, from that omniscient God, which is in the thickest darknesse to hide in the darke, or present this sinfull flesh in the arreare of plushes, and rishues; for impotent man to embroider, and bespangle himselfe with the orient brightnesse of firmament, and starres, whereas that omnipotent God was apparelled with the gloominesse of a cloud. Shall the creature arrogate more glory then the Creator, or this shadow, then that Sunne? Must I that am all vilenesse expose the luxury of my pride to the ostentation of a publique view, and my God, that is all glory, hide in a shade? Must the Lord of light bury himselfe in darknesse? And these sonnes of darknesse sparkle in the light? shall earth be so high, and Heauen so low

c. 19. 18.

c. 20. 18.

H: b. 12. 18.

Dm. 3. 49.

Secund. vulg.

ed 10. 10.

22.

S. L. 3. c. 19.

Mar. 16. 6.

Aa. 1. 9.

low? Let me rather be like my God that commanded out of darknesse, on mount Sina here: and my Saviour, that concealed his glory vnder darknesse, on mount Olivet there: the higher I am, the lesse may my shadow be. Let me never confute my humble penitentiall Sermon by my proud vaine glorious Cassocke, nor attend my Lord, by being dislike my God: let my oraisons be without noise in the darke; and my dominion without imperiousnesse, in the darke; and my goodnesse without proclamation in the darke; and my charity without vaine glory, in the darke; and my honour, without bravery, in the darke; and my retinue, without prodigality in the darke; let this darknesse disguise my light here, as it did his; that this darknesse may raise me to light hereafter, as it did him (for a cloud, saith the Evangelist, *received him out of their sight*) let me creepe on earth, that I may clime to Heaven. Whether the Father of Mercies bring vs all, for the merits of his Sonne: to whom with the blessed spirit, be ascribed all honour, and prayse, dominion, and power, for ever and ever.

Amen.

FINIS.





1. Cor. 1. 12.

Now that I say, that every one of you saith, I am
of Paul, and I of Apollo, and I of Cephas, and
I of Christ.

NOW little have the best to glory in,
which are bad enough to abuse the
chiefest blessings: or what confidence
is it, to purchase heaven by our
telues, which are hardly drawne thi-
ther by the labours of others; which make the rea-
diest meanes of our salvation, the greatest hinde-
rance from it, & pretend such as exhort vs to peace,
for the authors of a schisme? 'Tis the disease of
our times, and it was *Corinths* too, an inveterate
malady, and therefore the more incurable. Shee
fell asunder into as many divisions as her Church
had teachers (happy lights in coniunction, but in
opposition most dangerous) wherein euery faction
failes by a severall card, and is carried by a peculiar
A bias

By Lawrence.
See title
"Two Sermons"
of the fore-
going.

Præfat. de
gub. era.

Caiet. & Mus-
culus thinke
these intituled
Ct. to their
faction.

bias. This side admires *Pauls* plaines, and mistrusts *Apollos* structures for the gaudy varnish, *non lenocinia volumus, sed remedia*, as *Saburian* speaks; they desire the cure, nothing to sweeten their physicke: and could with *Apollo* were confined to the deske, *Paul* to the temple. Another magnifies the powerfull eloquence of *Apollo*, heighting *St Paul*, as too flat and heavy, nor can any thing charme this evill spirit, but the spells of *Apolloes* rhetorique, a third is taken with *S. Peters* keyes, and because hee is called a rocke, supposeth all the rest laid their foundation on the Sand: & a fourth likes none, their sublimated iudgement thinkes meanely of *Paul*, because he persecuted Christ; and of *Peter*, because he denied him, their faith shall not shipwracke on that rocke, nor their soules bee committed to *Cephas* keyes. The cunning disputes of *Gamaliels* scholler shall not sway them, nor the commanding straines of the *Alexandrian* oratour; Christ only redeemed, and therefore no reason, any else should dispose them. May others miscall themselves, as they list, these will bee nothing but christians. Well resolved, were yee as charitable as wise; did yee loue your brother with your Saviour, did yee not intitle Christ to your faction, and hazard your interest in the head, by disioynting your selues from the members. Tis well ye thinke Christ your owne, but ill yee thinke, he belongs to none besides you: for hee that saies, *I am of Christ*, divides himselfe, as well

as



as he that saith, *I am of Paul, and I of Apollo*, in the next verse of this chapter. This was *Corinths* distemper, and vntill it bee cured, the Apostle can proceede no farther; greater misteries were to bee imparted, had not these divisions disabled them to heare. For then the contentious man none saies more or vnderstands lesse: and contentious they were, their businesse and employment now being little else. 'Tis no private jealousie of his owne, *Chloes family* saies so, nay themselues say so, and therefore he saies so too. *Now this I say, that every one of you saith, &c.* My Apostle chargeth *Corinth* with a schisme, wherein he discovers.

1 The pretended leaders. *Paul, Apollo, Cephas, and Christ.*

2 The parties, some *Pauls* disciples, others *Apolloes*; a third multitude appropriated to *Cephas*, and a fourth to *Christ*.

3 The cause, this was the issue of contention v. 11. and contention the spawne of the flesh. Gal. 5. 20. for while they are so, they are nothing but carnall: in the third of this epistle, at the fourth verse ambition, or gaine, or pride, or envy overruled their wills, and misguided them into factions: sensuall they are and such are their actions.

1 I beginne with the pretended leaders of this Schisme; *Paul, Apollo, Cephas, and Christ.*

It hath ever bin the policy of Satan to gild schismes, and heresies with the names of specious leaders

leaders, intressing the learnedest and best of the Church, in the worst opinions, and desperatest factions; as men doe great persons in broken titles, that being vnable to beare a triall in themselves, they might receiue esteeme, from the credit of their Patrons, this was the cheat which gull'd Corinth: *a Church enriched with the grace and knowledge of Christ, settled and confirmed in the same. v. 4. 5. 6.* vnlikely to miscarry, vnlesse by that fondnesse and dotage on her Pastors. Men they were of extraordinary worth, & greatest eminency in the Church. Paul for his learning, his zeale, the multitude of his sufferings, his miraculous conversion, his heavenly rapture, where hee saw that hee could not speake. Hee, out of an humble modesty, acknowledgeth himselfe *the least of the Apostles*, and yet, beleene but his owne relation, and you must confesse him the greatest *Apollo* for his sanctified rhetorique, *eloquent, mighty in the Scriptures*: for his fiery devotion, *seruent in spirit*: for his vnwearied industry, *he taught the way of the Lord diligently*: for his powerfull disputations, *he mightily convinced the Iewes. Act. 18. 24. 25. 28.* *Cephas* deservedly stiled *princeps Apostolorum*, as *Saint Ierome*, or *κρυφαίνω*, as *Saint Chrysost.* calls him; the primate and chiefe of the Apostles: either for the priuiledge of his age, or the liberty of his speech, or the honours conferred vpon him by our Saviour, his individuall companion in raising the dead, his transfiguration

tion on the mount, his last vigils in the garden; his speeches ever directed to him, as a person representing the rest, his favorite, and darling. So that, if the Divell intitle these to a division, hee cannot want profelites: the grossest error will passe, if their seale be on it, for it is impossible hypocrisy should lodge with so much zeale, or deceipt with such knowledge & illumination. Each man thinkes his owne opinions canonicall, because his supposed leader is so, nor can he endanger his faith, while he steeres by such a starre: he is first perswaded of the truth of his leader, then of his owne vnderstanding, and lastly his respect to this makes him vndervalue the rest, because hee thinkes none can speake so truly, or so powerfully, or so profoundly, or so eloquently as the other. For faction disorders a man as loue doth, where affection is not ruled by iudgement, but iudgement by affection, nor is the person lou'd because worthy, but seemes worthy because beloved: the eye is iealous of one only, and therefore the man esteemes none faire besides. There had then beene danger enough, had the Schisme beene led by *Paul*, *Apollo*, and *Cephas*: but if *Christ* himselfe be made a party, if the sonne of God seeme a patrone to either, What frozen heart will not thaw at this Sun? What patient cowardise can moderate the tongue, or the hand? no marvaile *Corinth* is divided, twere apostasy to be otherwise; for how should I forsake *Christ*, and

Orat. 14. P.
221. Paris
1609.

Hist eccles. 1.
6.c.43. græc.
ed. Paris?
1544.

not renounce my Saviour? Nor hath this proiect
beene confined to S. Pauls time, or to Corinth, but
hath gained abettors in all ages: some divisions in
the Church laying claime to *Cephas*, others to *Paul*,
a third sort dispersing their errors vnder *Apolloes*
name, all vnder Christ. τῇ τῷ ῥηματος εὐαγγελίῳ τὸ πολ-
λὸς ἀλεάζοντες as *Naz.* speaks of the *Novatians*: en-
snaring their auditors by the fame of their patrons,
and venting their ridiculous fancies as Presses doe
their pamphlets, vnder the counterfeite name of
some revered author, or by a lease of title to
scarce a line of sense. Thus did *Novatus* cover his
ambition by the repute of his followers, and ob-
tain'd credit to his owne dreames from their piety
and learning. He knew his poysonous errors could
not purchase admission, while they appeared in their
naturall attire, and therefore it was his subtlety to
present them to the world, not as his owne inven-
tions, but clothed with the names, and patronage
of his associates: for, if it be thought to come from
thence, an English blade may sell as deare, as ano-
ther of spaine: he had in his retinue, as *Eusebius* re-
lates, *Maximus* a learned and religious Presbyter:
hee had *urbanus*, δις τὸ ἐξ ὁμολογίας δεξαμένον καρπο-
τάμνον: one that twice grew into the esteeme of the
Church by a free confession of his faith, and bad
faire for martyrdom: hee had *Sidonius*, and *Celer-
inus*: both of especiall note, but the last of the grea-
test: a man ὃς πῶς βασιλεὺς διὰ τὸν θεὸν ἔχον καρτερινότα-

Novatus: that fulfilled in his body the passions of his Saviour; and to obtaine the mercy of God, shewed no mercy on himselfe: that *wore in his flesh the markes of the Lord Iesus*, and might count his yeeres by his martyrdomes. Τὸ ῥῶτον δὲ αὐτὸς ἦν ὡς τὸ ἀδύνατον ὁ σαρκεὶς ἰσχυρῶς, as the same author goes on: that strengthened the weaknesse of his flesh, by the valour of his faith, and endured torments with such scornfull patience, ὥστε ἀνίστατο, ὡς ἀλλοτρίῳ σώματι: *as if hee had no body at all, or none of his owne.* *Novatus* therefore may disguise the most divelish project vnder such seraphicall doctors as those. For 'tis vnlikely God would reforme the will, and leaue the intellect irregular, that hee would loose their fetters and not open their eyes; that those which suffered so much for the truth should perish in an error, or could walke so well, without the benefit of light? it would be easy to deduce this truth through every age of the Church, were it not so visible in our owne. For *Novatus* is yet aliue, and although hee hath no confessors in his retinue, professors hee hath many; men of meane parts, and yet of mighty gifts, such as are *not watered by the foote* as Egypt was, but as Canaan *with a dew from Heaven.* no Schismaticall fancy shall want a *S. Peter*, or a *S. Iohn* to owne it, nor can you dissent from this, but you erre from the holy Ghost, which spake by *S. Paul* or *Esaiah*. They hate those Micaiahs of elder times, because they speake *no good of them, but evill,*
nor

Naz. orat.
cont. Iul. p. 36.
ed. Eton. of
the primitive,
martyrs.

The rebels
Num. 16. 2.
the Arrians
sozom. l. 3. c.
18. græc. Par.
1544.

nor can you heare a discourse, but you may know who owne it, by the rebaptization of *Cyp.* or the Montanisme of *Tertullian*. Scripture shall bee the rule, and only they interpreters: for 'tis not canonicall, though it hath the stampe of the Church, vnlesse it hath theirs besides; and so become themselves that infallible Antichrist they declaine so much against, & are, vpon the point, both the old Testament, & the new: thus doe they expose their fondnesse vnder a counterfeit vaile of the spirit, as courser beauties draw the beholders from their deformities, by the sumptuous art of their dressing, that the face might be lost by gazing on the cloths: *καταδ' ἑσθ' ἰδοὺς αἰς τὴν ἀλλ' ἐν τῇ κυρίᾳ ἀποδεύοντι.* They paint out their ignorance with a tedious catalogue of abused authorities, and cover mischiefes with religion: the wolfe must be concealed vnder a Lambs fleece, and their foule errors perfumed with the Myrrhe, and cassia of holy writ *venas saccos medicaminum vocabulis praeolorant:* as *Lirinen.* speaks, they disperse their poysons vnder the name of medicines, for who can thinke that a druggist would write conserues over a box of ratsbane, or rosewater over Mercury? opinions vsually gaining credit, according to the esteeme of such, as countenance or deliuer them: as a man receiues gold without enquiry from his acquaintance, but hath weights and a touchstone for a stranger, you see how the worst of the Church, haue strengthened

Naz. orat. 14.
p. 216.

ned themselves by pretending to the best; doethus, and thou shalt encourage truth, yet giue no advantage to error.

Let thy industry and care enable thee to giue example, and credit thy profession: leave no doubt vnassailed; and, as Iacob, wrestle with God in thy prayers, that thou maist vnderstand him in his Scriptures. Feare not those sonnes of *Anak*, those Giganticke writers of elder and later times; nor bee content with learning, which only supplies for sermons: like wilde oates, the fruit whereof serues only for the next yecres seeds, falling into the earth, before the corne is brought into the barme: *thus saith the Lord, stand in the waies, and see and aske for the old paths, & walke therein, & yee shall finde rest for your soules*: so that as it was once an omen, or signe of victory in the **Chronicles* when ye heare *a noise in the tops of the trees*, goe on with confidence, for God is gone before you: in like manner here, the voice of God must be our compasse, and the voice of God *in the tops of the trees* too, in the heavenlier, & higher, and purer ages of the Church. Because to say I say so, every heretique ever did; but to say the Church ever said so, so did every true member of the Church. Scripture must be the rule, but antiquity the applyer of this rule; Scripture the Law, but antiquity the expositor; hee that goes another way, goes out of the way: cite the words of God he may, the word of God he can-

B

not

1 Paralip. 14.

15.

2 Sam. 5. 24.

not; finde mazes he shall, truths he shall not: there is no rest to him that followes his owne phancies in expounding this; there is rest to those, which follow the traces of the Church; with the Church there is, against the Church there is not Ier. 6.16.

Again, let thy life keepe pace with thy industry, and shew thou enioynest not impossibilities, by acting what thou commandest. Doe not prostitute the Church by thy lewd example, which should be presented as a pure virgin to Christ, thy life being a contradiction of thy doctrine, and the whole weeke a confutation of the Sunday. Tis one of the reasons *Lactantius* giues, why Christ assumed humane flesh; and it may be the reason too, why, in the government of his Church, he rather vsed the ministry of men then of Angells; that they might perfect their doctrine by their practice, that all might know their precepts were feisable, by seeing them done, and they intended obedience, since they taught it by their owne examples: for who will thinke, that Physitian can cure a disease in another, which is alwaies sicke of the same?

Lastly, carry thy selfe so warily, that no side may claime thee but thy owne; or, if any shall, thou maist free thy conscience, by the blamelesnesse of thy conversation, thanking God with *S. Paul* at the fourteenth verse of this chapter, that, although some of Corinth pretend thee for their leader, thou hast

De ver. sap. l.
4. c. 24.

hast given them no occasion. Leauē *Novatus* to the censure of the world, with *Urbanus* and *Celerinus*, as soone as thou perceivest the Church misguided by thy example, redeeming with them thy former injury, by thy future repentance and carefulnesse. Doe not enhance the repute of a faction, by setting on it the price of thy owne worth, nor encourage a peevish Schismaticke by christning his babe without the crosse or the Surplesse: if they say *lo here is Christ*, in the plausible disputes of one division; or *lo there*, in the zealous phrensy of another: *behold he is in the secret chambers*, in the vncharitable Conventicles of the Puritane; or *behold in the desert*, in the wilde multitudes of Separatists; believe it not: for *hee is the God of peace*; and, as his garment was, one, and vndivided. Let them honour God with the rest, or honour him alone without thy protection: *marke such as make contentions, and avoide them*: beseech them, with *S. Paul*, that they nourish them not; or, if they doe, protest against them: tell them how heinous they are in themselves, of what dangerous consequence; how neere that Church is to ruine, vpon how weake grounds that commonwealth relies, in which every one saith, *I am of Paul, and I of Apollo, and I of Cephas, and I of Christ*: the parties in this Schisme, and my second generall.

The Church of Corinth lately but one, is multiplied now into severall factions, as formerly the west, some adhering to his holinesse at Rome, and

II.

others to a second at *Avignon*. Judge of the danger by the Apostles gradation, in the third chapter, at the third verse *ἑαυτῶν, ὁμοθυμαδόν*: this dissention about their pastors hatcht contentions in secular affaires: their contentions settled into malice, and their malice is dissolved againe by a devout and impetuous envy; this envy makes them impatient one of the other, driuing every side vpon a peculiar bottome; they all fight for the truth, and yet one against the other. Nor is this division private, but profest, and that with a contempt of the adverse parties, they live no longer in common, but in severall, every one saith *I am of Paul, and I of Apollo, and I of Cephas, and I of Christ*: a monstrous distemper any where, especially at Corinth, *sanctified shee was v. 2. confirmed in Christ, v. 6. called into the fellowship of his sonne, v. 9.* what, sanctified, and yet prophane? partaker of the holy and the vnholly Ghost? in, and against Christ? together, and asunder? in a communion, and a division? you that are thus, to be so? yes, for tis the nature of Schisme to make a discontinuation of parts, to cause a resolution in the body of the Church, and therefore the nature of Schisme is contrary to the nature of God.

As he is the measure of perfection, which consists in vnity; and therefore those creatures which come nearest to him, are more changed into his nature, more simple, and one; and on the contrary, then

then are they at greatest opposition with this essentiall vnity, and life, when they become lesse one, and tend to priuation: for this reason are the Angells of a neerer alliance with God, because more simple and one, not onely in their particular natures; but in the generall agreement of their wills: and man, because of a grosser composition, of dissenting affections, lesse resembles God though hee be stiled his image; and therefore is of lesser perfection. The militant Church then is most pleasing to God, when it most resembles the triumphant, when it is perfect as this is perfect; that it is, when it is most vnited: for therefore is hee in Scriptures vsually called *peace*, and *loue*, to shew that the speediest way to set thee at opposition with God, is to divide thee from thy brother: this may be seene by a similitude; consider some rare piece of extraordinary beauty, how leades in every beholder, while the parts are fitly vnited? How doth it command a generall loue? But mangled by some ruder hand, and sliced into severall pieces, how soone becomes it the obiekt of our scorn and pittie? Every part mutually graceth each other, while they are louingly married, and please not more by his owne goodnesse, then what it borroweth. The head is more comely for the silky fleece it beares; & the forehead honoured for the maiesty of the brow. The brawny armes are adorned by well proportion'd hands, and the leggs decently joynd to

1. Ioh. 4. 8. 16.

suiteable feete: let the *Levites* sword divorce these limbes, and divide the body but into *twelve parts*, which is capable of as many hundreds: and where is the beauty which but now enflamed so many *Beniamites*, the common ambition, and quarell of a whole citty? Nor is it otherwise in the body mysticall, and therefore *S. Paul* vsually expresseth this by the other, as the *Levites* wife was, so is the Church vnited, the fairest amongst women: as the *Levites* wife is, so is the Church divided; and every part in a Schisme rents a limbe from this body: this division is more vgly in the Allmighties sight, then the other is in thine; nor is it vnseene of thee for want of truth, but of eyes: the body is really mangled, and if thou feelest it not, thou art not of it, *hee that dwells in the beauty of holinesse*, loathes this deformity, he detests a Church so vnlike himselfe; and Christ is departing, though blinde *Bar-timeus* cannot see it.

2 As he is the measure of goodnesse, which is as diffusive as his presence, not virtually only, as *Horstius* blasphemes, but essentially every where: and his mercy not confined to the best creatures, but extended to the worst, even his enemies. Tis his precept to vs, *love your enemies*; and the reason followes, *that ye may be the children of your father which is in heauen*, *Mat. 5. 44. 45*. For this cause hath he made every part of the habitable world accessible: the *Scythian* may embrace the *tawny*

Declar. Fran.
Lond. 1622.
Spec. contr.
Belg. Lugd.
Bat. 1618.
art. 1. prop. 4.

Moore

Moore; and Persia ioyne hands with the westerne Indian: And hath planted in the heart of man a naturall desire of cōmunion, he is *πῶνς καὶ τῶν πολλῶν*, as Aristotle speakes; of a more sociable nature then the Ant or the Bee: and a reason is there giuen by the Philosopher, *Θεὸς ὁ μὲν ὁμοῦς, ὁ δὲ θεὸς ὁ μόνος*, God only enioyes all, and his desire is, that wee, by this commerce, might be like him. Wherefore he there opposeth *ἄλλος ὁ μόνος* to *πᾶσι τοῖς ἀνθρώποις*, the man alone to the man perfected: vnderstanding by the first, him that is diuided from, by the second him that is joyned in a communion. While then thou nurdest hatred and envy in thy bosome, thou sweruest from his mercy and compassion. While with *Donatus*, thou appropriatest him to some *Africa* of thine, thou swervest from his diffusie goodnesse, which shines every where: being besides, injurious to thy selfe, and thy neighbour: to thy selfe, by refusing their goodnesse; to thy neighbour, by not communicating thy owne. He is perchance a great Linguist, & hath erected a *Babel* of languages, and then thou wantest a tongue; or well leene in the Fathers and controversies, and then thou wantest an eye. He is a valiant *Ioshuah*, and then thou wantest a hand; or a wise *Solomon*, and then thou wantest a braine: please thy selfe therefore as thou wilt, as long as thou wantest so many limbes, thou art no better then a cripple.

3 As he is the measure of truth, which is essentiall

tiall to him, and is not his, but hee. An enemy this
 God is to fallhood, and error: nor to this only,
 but even to that which occasions it, and this is
 Schisme, envy, or faction interposing, and by ad-
 vantage of some dislike in the person, hindring the
 intellect from assenting to the thing. S. Paul implies
 as much, *I heare there are dissentions amongst you,*
 and I partly beleene it, but why so credulous, hap-
 py Apostle? *For there must be heresies,* c. 11. 18. 19.
 he knew there must be heresies, and therefore be-
 lieved, there might bee Schismes. Those vsually
 making way for these, and these attending vpon
 thole, and hee assumes the same in the third chap-
 ter: told they are, the fault was theirs, why hee
 taught them not deeper mysteries: *I haue fed you*
with milke, and not with meate, because yee were not
able to beare it, v. 2. not able because carnall, and
 carnall because contentious in the third verse of that
 chapter. So true is that of S. Iohn, *hee that hateth his*
brother, walketh in darknesse, in the second of the
 first Epistle; a darknesse, that occasions *stumbling*
 v. 10. the disordred intellectualls stumbling on the
 affections; A darknesse, that leads vs in a maze (as
 willing to runne any leuerall way from our adver-
 saries, but finding no way) and a *darknesse that*
blindes the eyes, vers. 11. a mist comming betwixt
 the vnderstanding, and the object which keepes it
 out of sight. I would this truth wanted examples,
 or that the needle in this compasse alwaies pointed
 right

right: but, Lord, what variations are there, according to the severall climars wee passe? How doe wee fall off, or gaine the hill, according to a greater or a lesser bias? *Propos. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* into what contradictions doe our affections engage vs? after a severall way of loue or hatred, how doe the poorest toys oppresse vs? how heavy are mores? And presently anon, how light are beames? how is the same fact compared to *Hezekiah* or *Nehemiah*'s repaire of the Temple, if this man doth it: to *Iereboam*'s golden calves, or *Ahaz*'s brazen Altar, if enterprised by another? Thus doth the distance or neerenesse of our affections occasion the same in the judgement, which the remotenes or approximation of an object doth in the sense: when this is within a convenient proportion, 'tis seene in its iust magnitude, as it is: when farther off, in a lesser, as it is not; the distance of place deluding our sight: So are we cheated by our passions, and iudge not alike of the same, when wee are enemies and friends.

Nor is this only in opposition to God, because contrary to his nature, but because it hinders the progresse of his Church. The best way to choake the corne, being with the enemy in the Gospell, to sever it by dispersing such tares. It hath ever beene the wilinesse of Satan, first to divide the Church, and then to assault her single, as the last of the *Horatij* dealt with the two *Curatij* in the *Romane* story.

Naz. orat. 14.
p. 216.

*n Addito ad
virtutem dolo
ut distraberet
hostē, simulac
fugam, singu-
losq; (prouit
sequi pote-
rant) adortus
exuperat,
Flor. l. 1. c. 3.*

ry: because, if the adversary be opposed by some, the conquest is easier against a hundred, then against a thousand: and vsually in such divisions, the common enemy is neglected, our tongues and pens being worse bestowed at home: S. Pauls metaphor well exprefseth as much, *I beseech you brethren, in the tenth verse of this chapter, for καταρτιζω signifies properly to set a bone that is out of joynt, reducing the same to its naturall place. Factions and Schismes disjoynting the parts of the myſticall body, and as luxation doth in the naturall, disabling them from other actions, then ſuch as wrong and grieve it. The Apoſtle calles theſe Corinthians the temple of God, one, not many; and ſaith too, not ἐκκλησία, no Church but a Temple; ſhewing what this muſt be, by what the other was, that being built without noiſe, to teach what moſt furtheres the edification of this; neither the hammer of one faction, nor the axe and blocke of another, but the ſpirit of meeknes in the bond of peace: ſhee is terrible to her oppoſers, but while ſhe is like an army with banners, in the Canticles; if routed once by Schismes, if diſtracted into factions, if the enemy hath ſeized on her enſignes and colours, how ſoone is the glory departed from Iſrael, and the Arke of God taken. For you know how ſlowly the building went on, when thoſe poore remaines of the captivity were forced to build with one hand, and defend with the other.*

And

And as it hinders the progresse of his Church by dividing her forces, so by laying a scandall vpon her professors. For either such as are without, are indifferent; and then they are deterd from our communion by our dissentions. For why should I belieue the direction of either, seeing they point severall waies, the surest course to detect a falshood, being to discover a contradiction in the relators: and if the *peacefull be only the children of God*, what madnesse is it to ioyne hands with such sonnes of Belial? Or else they are resolved of a different religion, and then *ἀπολογία ἔχοντες ὅτι διανοίοντες ἑαυτοὺς καὶ ὅτι πλῆσιον πνεύματα*, they excuse a calenture by an ague; nor are they encouraged so much by their owne strengths, as the weaknesse of their adversaries: their hands seldome ioyning, whose hearts are divided, and ruine being the issue of Schisme. Tis so in other bodies *ὅπου τὰ εἰρηναῖα καὶ τὰ ἐν ἡμῶν*, every part of the world subsisting by a peaceable temper, and dissolving by the contrary. Nay farther; *ἐπεὶ ἐν διόπτῃ αἰὼς, ὅτι μὴ δὲ λυσιτελεῖ*, the Deity is therefore eternall, because subiect to no division; and the ambition of those apostate Angels no sooner distinguisht them from the rest, but it excluded them from heauen: as long as the humors in our body are at a faire agreement, choler being proportionably allaid with fleame, and the Sprightfull bloud ballast with melancholy, the whole is preserved by the harmony of its parts. Straine this to

Naz. orat.
13.p.206.

Naz. orat. 12.
p.198.

Ibid.

a higher, or set it to a lower key; adde more weights to the scale, and the foote of the ballance goes vp, the tongue goes downe: *the strong men how themselves, and the grinders cease:* either it is parched by the raging fire of a tormenting fever, or shiverd and torne by the violent winde of an insufferable cho-lique; or mishapen and rackt by the earthquake of a prodigious convulsion: *and anon the Lord comes in a still voice, what dost thou here Eliab? Set thy house in order for thou must dye and not live.* Tis so in the Church, for *yea are the body of Christ and members in particular,* in the twelke of this epistle, at the 27. verse. Know therefore that Satan assaults not this body, while it is healthy and strong, *as long as the parts are neerely compacted and condensated by charity:* but like a wily enemy, takes advantage by some dangerous breach, & enters through the disbanded troupes of our armies: nor staies this evill here, but ascends from a neglect of the rochet, to a contempt of the Scepter; and a Schisme against the Church, leads vsually to a disturbance of the state. Such popular tribunitiall Midianites having their swords oftner drawne against themselves, then a publique enemy: because they thinke their soules engaged in one quarrell, onely their fortunes in the other: here they fight in Gods cause; there in their owne; and he that drawes for religion, strikes with a rasor, the other thrusts with a foile: nor doth the battell ever proceede with
grea-

Naz. orat. 14.
p. 218.

Math. 12. 25.

greater cruelty, then when 'tis fought by the sword of the Lord, and of Gedeon.

That therefore this may ever stand may it never be divided. Let the Priests mouth never want a prayer for the safety of the King, nor the Kings hand a sword for the defence of the Priest. When David sends an embassy, with *peace be to thee, and peace be to thy house, and peace be to all that thou hast*; let no churlish discontented Nabal requite him with a scorne, *who is David, and who is the sonne of Iesse*. Let the meaneſt enrich the Kingdomes treasury by a mite, and the rest weary the receiuers with these sacred iewels devored to the maintenance of Church and state. Let them consecrate to the building of the Tabernacle, vntill the Magistrates command reſtaine them; and before *Moses* proclaime, let not Israel leaue offering. If any vnquiet *Sheba* tempt thee to a Schisme, ere thou consentest, weigh what it is; thinke how it deſormes the Church; how it ſerues the members by hindering their commerce; how it clouds the vnderſtanding, in the diſquiſition of the truth; and what likelihood is there, that the Sonne of God will eſpouſe ſuch deformity, that the God of mercy will lodge with enyy, or eſſentiall truth with errour? Thinke againe how hee deteſts Schisme by his longing for peace. God the

This conſideration made Conſtantine ſo carefull to compoſe differences in the Church, as himſelfe witneſſeth, in his letter to Alexander and Arrius;

οὐδὲς ὡς εἰ
κοινῶ ἀπα-
νῆς τῷ θεῷ
διερίπυσεν
ἐν δ' ἁγίαις
καὶ ἑμαῖς ὁμο-
νοίας κατα-
σταίμ, καὶ ἡ
δημοσίαν
περγυμάτων
χρῆς σω-
δρουον τῷ ἀ-
παίτων δι' οὐ-
βίαν γούμαις
καὶ μεταβολῶν
καρπῶσι.

Euseb. de vit.
of that Epistle.

Constant. fol. 174. See how hee laboured for peace by the conclusion of

Ἐπεδοτε μοι γαλήνης καὶ ἡμεῖς, καὶ τὰς ἡμετέρας ἀμαρτίας.

Father will haue but one Altar at Ierusalem, to shew that such as sacrificed there, must be of one minde: and our Saviour shewes himselfe the Sonne of God the Father, it was the Herald of his birth, and the blessed antheme of that quire of Angells Luc. 2. 14. his baptisme was a doctrine of this, when the holy Ghost descended on him in the forme of a Doue, an embleme of mildnesse and peace: his carriage to the Apostles taught them to be one, speaking vsually to one for the rest, and singling forth Peter, when his message concerned the twelue. It was his affectionate prayer for them: *holy Father keepe through thy owne name, those whom thou hast given mee, that they may be one as wee are one*, Ioh. 17. 11. but how is the Trinity one? *ὁ ἕκαστος τῶν τριῶν ὁμοούσιος, ὁμοῦς καὶ ὁμοτῆτος*, as Naz. explaines it, *as well in respect of agreement as essence*: it was the legacy he bequeathed them in the fourteenth of S. Iohn. v. 27. his salutation after his resurrection, in the twentieth of that Gospell, v. 21. 26. and S. Pauls in the beginning of most his Epistles: as if this were the badge of his inspiration, and none were Canonically, but such as contained a prayer for peace. Thinke againe that thy goodnesse is sinfull, if sowed with this leaven, and thy praiers turned into sinne: thy sighs, nor thy teares regarded; thy oraisons must not profane his temple, nor his Altar be guilty of thy sacrifice, *Math. 5. 23.* though thou hast tired thy enemies cruelty with thy patience and sealed thy pro-
fession

fession with thy bloud: though thou hast giuen thy
 body to be burnt as *S. Paul* speakes, and each ele-
 ment hath shared in thy ashes: *occidi potes, coronari
 non potes*, saith *Cyp.* die thou maist, thou canst not be
 crowned, for thy death is an execution, no Martyr-
 dome. Thinke againe how he lothes, what hee so
 severely punished; and because it suffered a greater
 vengeance, whether it may not bee a greater sinne,
 then Idolatry, or sacriledge. The greatest idolatry
 of Israell was rewarded but with the sword, *Exod.*
 32. and *Achans* sacriledge but with stoning, *Ios.* 7.
 and yet *mandata est terra fames in populi divisores*,
 saith *Optatus*; the Lord made a new thing, as *Mo-
 ses* speakes, and the earth, which fed the peacefull,
 deuoured the factious Israelites: They went downe
 quicke into the graue, buried before dead, for be-
 ing so vnworthy to liue, they were hardly permit-
 ted to die. Thinke againe what a scandall it is to
 those without, what a hindrance to those within,
 how it keepes many from vs, opens the mouthes
 of many against vs, weakens the hands of such as
 remaine with vs, encourageth some to leaue vs, and
 woe to the man by whom offences come, *Mat.* 11. 7.
 neither the strictnesse of his fasts, nor the example
 of his actions, nor the ardor of his prayers, his con-
 tinuall labours in the Gospell, his sufferings for the
 same, his whole lifes pennance cannot satisfy the
 Church for an houres stay in a Schisme. Thinke
 againe, that those thou hatest as enimies to God, are
 still

1 Cor. 13. 3.

De simplic.
prælat.

L. 1. p. 26. ed.

Lugd. Bat.

1613.

Numb. 16.

30.

V. 32. 33.

e 1. Sent. d.
11. q. 1.

f Of the Ar-
rians de vit.
Const. 2. fol.
134. ed. citat.
ἐνα καὶ τὸ αὐ-
τὸν ἔχει λο-
γισμὸν,
the dissensi-
on being
ὑπὲρ μικρῶν,
καὶ λίαν ἐλα-
χίστων. ib.
μεθ' αὐτῶν ἀ-
ναγκάων.
Fol. 135.

ἡ δὲ ζήτη-
σις. ib.
g De Guber.
l. 5. p. 162.
163. ed.
Aðorñi 1611

still his children; that all are thy brethren which can say our Father: that both point to Heaven; though a severall way: that the difference of many is not in the foundation, but some subtleties of the Schooles, some vnnecessary superstructions; may not so much perchance, but a meere *λογμαχία*, *contrariorum verborum non discors sententia*, as *Scotus* censures the difference betwixt the Easterne and the Western Churches, a concert of opinions in contrary tearmes; *ὁλίγαι καὶ μάταιαι ῥημάτων φιλονεικίαι*, as *Constantine* speaks in *Ensebius*, an idle wrangling, and a controversie in words: or, if of greater danger, though thou onely truly honourest God, because thou truly believest, the other thinkes hee doth so. Tis error in him, no irreligion; and an error too, *non odio Dei, sed affectu*, as *Sabuians* charity pittie the *Arrians*: hee loves God, though he misbelieues, and erres, least he should dishonour him. Leave him not therefore, vntill God hath left him; and this thou canst not know vntill the day of judgement, the event whereof none knowes besides the Iudge. While the Church is calme, disquiet her not; when it is tempestuous, awake thy Saviour, that his power may appease those windes which trouble her: As long as *Ierusalem* is at peace in her selfe, may every hand brandish a sword, every heart sigh out a prayer to maintaine it! may peace be the study, which in our Liturgy is the petition of all! Though factions disvnite other Churches,

ches, may this be *ἀπαρτί τῇ ἀσολαζοι*, as Naz. speaks of his, without the least seame or division, as Noahs arke, safe in a generall deluge. May that peacefull wilddome, which S. James saith, is from heaven, possesse the brestplate and the Ephod, no seditious *Corah* invade those sacred ornaments, that seekes them only for the Bells, and the Pomegranats, to satiate his ambition and avarice. When the Church is divided, and the worship of God distracted betwixt Ierusalem and Bethel; sell all thou hast to buy this pearle, with that Merchant in the Gospell; thou canst not purchase it at too high a rate, nor pursue it with heate enough: *tanto zelo querenda est, ut vix possit esse sobria*, as Gerson speaks. Thou art not zealous in the prosecution of peace, while thou art sober. If some violence hath severed thee from the body, as plants wrested from their naturall place, returne with greater violence, and, because vnity hath beene once lost, preserve it so, that it be lost no more. What a shame is it *ἀνὰ τὸ σπυρίδιον ἡ ἑκείνη συνάγωγος*, that theeues and murderers should goe more friendly to hell, then Christians doe to Heaven? Let it be the glory of others *ὡς ἡ ἐκκλησία τοῦ Θεοῦ* to divide themselves from their Saviour, by their dissension from his Church, & to bely each other in defence of the truth: but upon David, and upon his seede, and upon his house, and upon his Throne, and upon his Church, may there be peace for ever from the Lord: may

D

righte-

Part. 1.

Naz. orat.
14. p. 215.

righteousnesse and peace kisse each other, in Church and State, all rowing the same, though they looke severall waies. If any had rather be out of Charity with a whole Kingdome, then seene in a Cap or a Surplesse, may the mildnesse of one side cure the madnesse of the other; and though the Donatist will to Heauen alone, may every one pitty, and lay with *Optatus*, that 'tis my brother *Parmenian*. Medle not with such as are given to change, for the Kings rode is the surest way: whereas other sneaking passages are accustomed only to the feet of theeves, and murderers. Beleeue not rashly, but try the spirits, whether they are of God, or of man, refined, or debased still: Whether those which boast so much of the spirit, haue not continually some alloy of the flesh, wholly or parcell sanctified. Whether they beleeue in God, or themselves: are regenerate fully or carnall: the cause of this Schisme and my last generall.

Schismes are so farre from God, that they haue nothing of God in them; and if the induction were not beyond an Auditories patience, 'twere easy to deriue all from the concupiscible or irascible appetite, and resoluē them either into ambition, or avarice, or envy, or pride. Leane therefore to none, vntill thou hast examined their tempers, and consider what they are, before thou doest on what they say.

Io. 3. 9.

For perchance first they loue to be honoured before the

the people, as *Diotrephes* did; and like the Pharisees, measure their worth by their seate of præminence, as fooles doe their bodies by their shadowes: *rapere malunt quam expectare*, as the Historian speakes of the worst *Tarquinius*; they waite not the Angells comming to stirre the waters, but prevent it, and with *Abimaaz* 2. Sam. 18, will needs be sent, though they know not what to say. 'Tis not the cleaneſt way they seeke but the neereſt, which therefore they maintaine by worſe courſes then they found it, men, ſeldome building well on ſuch bad foundations, or improving ill purchaſed honours to the Churches good. And if ambition bee their aime, why may they not uſe this with *Corah*, as a meanes to gaine a Dioceſſe, if not a Prelacy; and make them Superintendents, though not Biſhops: Or if not ſo, to requite the loſſe of that which they were not to haue, with *Aerius* in *S. Aug.* ἐν ἐνδύμῳ ἀμύνην φιλοπορεύειν, as *Euseb.* ſpeakes of *Montanus*, out of an exceſſiue ambition to diſturbe the peace of the Church, for miſſing an honour in it, and becauſe he cannot be a Prelate he will be an *Arrian*.

2 If not thus, poſſibly they are of a baſer condition, and deſire not honours for their glory but their gaine: 'Tis the wedge of Gold they long for, more then the *Babylonish* garment, and ſo they enjoy the golden crowne of the Priethood, could wiſh another had the Mitre. If this be their temper, thou maiſt juſtly diſtruſt their Tenents: for what a

Flor. l. 1. c. 7.

Num. 16.

Ad quod vult.
hæc. 53.
Hiſt. ecclēſt. l.
5. c. 16.

To. 6. orat.
105. p. 906.

L. 1. c. 2.

ὁ δὲ τὸ ἀγα-
θὸν ἡς λόγ-
ου ἔστιν ὡς
ἀνθρώπων
σπαράσσον·
καὶ τὸν, κα-
ὶ δεικνύον
τὸ μισάνθρω-
πον. Bas.
Append. orat.
18. Paris
1618.

Ad Quod vult
har. 33.

servant will he be to another, that is a slave to him-
selfe: *αὐτοῦ δουλός*, as Chrys. speakes; a captiue to his
riches, and a prisoner to what he keepes. there is no
temptation more powerfull then this, and therefore
twas the Divells last assault: for, if any promise
can seduce our Saviour, 'tis that of the *earths king-
dome and glory*: hee is the sonne of God indeed,
which for such a gaine will not cast himselfe, *from
the pinnacles of the Temple*.

3 Perhaps they are sicke of an envious *ὀφθαλμὸς*,
nor can their eyes beare any lustre in another: 'tis
not so much the opinion they oppose, as their cor-
rivall; and because *Alexander* prevented him in a
Bishopricke, *ἐν ἡμετέροις τοῖς ἐπισκοπείοις*, as *Theo-
doret* speakes, *Arrius cannot stifle his envy*, but will
shew how weak his Lordship is by opposing his te-
nants; venting his fury against the Bishop by ac-
cusing his innocent truths of absurdity, and error;
by calumniating his writings, as the *Leopard* shews
his naturall hatred to man, by rending his image
in paper. If so, suspend thy judgement, for such en-
vious malignants as these, square not their Creede
by their conscience, but their malice.

4 If none of the former, they may be of a too
high spirited, and stately a temper; and then, having
possessed the world, with the conceit of their abilities,
they afterwards study to defend, what formerly
they delivered, and reade not to maintaine the truth,
but their reputation. This was the cause of *Theodo-*

his heresy; as *S. August.* relates: for, by the heat of persecution; being driven to a deniall of his Saviour, he thought it a disparagement to confesse his fault, and therefore laboured to defend it, maintaining one deniall by another. It had beene a strange Sinne to deny a God, none to deny a man, and therefore this was an argument of *Theodorus's* judgement, no prooffe of his Apostasy: hee is wise and innocent too, *si pan. Denique esse fed. hominem videtur* if he deny not the sonne of God, but the sonne of Mary. Follow not easily men of this nature, for such *Achabs* as these, desire *Micajah's* prophesy good, though never so false: nor doe they, when their religion and credit lye in the scale, incline ever to what weighs most, but what advan-
tageth.

Lastly, if free from the rest, they are not unlikely *etiam de quibusdam* by *de brevis* great fiery spirits, and then if their heat be joyned with ignorance, their zeale is wildfire, and like mettles in an vnway'd horse, serves only to tire and endanger the rider. Or, if with learning, this makes not their errors lesse, but more dangerous: for then you shall haue *etiam de quibusdam* charmes of eloquence, and curious agitations, though vnusuall: because they are not sworne to any mans expression, keepe they must that good thing committed to their trust; and the same faith may bee preferu'd in different rearmes; for so they meane well, it matters

Naz. orat. 26.
p. 444.

Ib. p. 458.

2 Tim. i. 14.

2 Tim. 1. 13.

Inst. 1. 1. c. 1.

Posa argen-
taria Luc. vit.
ex clarif. au-
tor.
Berfm.

not what they speake; the trodden way is too easy for them; these must goe where other cannot; and *S. Pauls forme of sound words*, was not prescribed to the strong, but the crazy. If the Church haue modestly deliuered her selfe at large, these will undertake to misinterpret her meaning by their owne, and force her to speake for their particular phantasies, which studied to expresse her selfe in generall. Where there is such presumption on our owne strength, the field is maintained to the last man: for like illiterate Advocates, when their arguments are spent, these Rabshakehs beginne to raile, and that in the Iewish language, to the shame and weakning of such, as stand on the walls, betaking themselves *ad argutam malitiam*, as *Lactantius* speakes, to the saucy liberty of a scolding pen; as if they wrote by the Churne or the Distaffe; or that *Lucans* wife corrected *Lucans* Pharsalia. When thou hast thus examined their temper, suspect their disease, and feare their infection: or least thy selfe should be-
 gonne a Schisme, avoide the occasions. Thinke god-
 lineffe the greatest gaine; and let it be thy ambition
 to be Orthodoxe: know that the safest treasure is in
 Heaven, and the surest honour: thinke how short
 thy life is; how neere thy sun is to the West; and be
 not so childish to cry for thy best clothes when
 thou art going to bed. Doe not make thy envy a
 meanes of thy errour, nor trip thy brothers heeles,
 when he is running to preferment: for every man
 may

* De vit. Con-
stant. Orat. 2.
ὁφθαλμοῦ ἐ-
στὶν ὁ διαπο-
ρεῖς ἐγκρατε-
ῖα μὴ πως ἢ
ἐμψύχῳ ἀν-
θρώπῳ φύσει,
τὸ πρὸς τὸν
ἐρμηνεύσαι,
μὴ διὰ τὴν
πύλιν, ἢ ἢ τῶν
ἀποστόλων
βραδύτητα
σωσεως πρὸς
ἀκρίβειαν τῶν
διδασκαλῶν κα-
τασκευάσαν-
των μὴ χω-
ρησάντων, ὥς
ἐπὶ τῇ τέ-
τῃ βλασ-
φημίας ἢ ἡσ-
ματῶν οἱς
ἀνάγκη ἐ-
στὶν ὁρ-
αίν.

The cause of
most schismes
being

ἐρώτησις ἀποφύλακτος, καὶ ἀποκρίσις ἀμετάνοητος.

u Naz. orat. 26. p. 416.

x L. 3. c. 4.

y Euseb. de vit. Const. orat. 2.

z Naz. orat.

26. p. 446.

a Naz. ib. p. 438.

stantine observes in his letter to *Alexander* and *Arrinus* *ἐπεὶ οὐκ ἔστιν ἡμετέραν ἐκκλησίαν* keep thy selfe to those ancient hereditary expressions, & remoue not those Landmarkes thy Fathers have set: for what likelihood is there one man should be wiser then so many thousands? I thinke meanely of thy owne wit, and mistrust even what thou knowest: for, how hardly can man wade into those inscrutable miste-ries, which is ignorant of those motions hee every day feels, which is a stranger to himselfe. If thou be in thy Creed, admit not the change of a letter with *Athanasius* in *Sozomene*, this strange attire of faith, or as *Constantine* styles it, *ἀνέκδοτος ἀποστολικὸς ὁρματισμὸς*, this toyish idle curiosity, this patching an old garment with a new piece hath ever beene the cog-nisance of heresy, and such contentious *Ephramites* may still be discerned by their lipping Sibboleth. Againe, *καὶ γὰρ ὅταν ἐκκλησία ἐν γενικῇ συνέλευσει*. When the Church hath spoken in generall, make her modesty an example for thine: be not wiser then her Canons, nor stieghter then her rules. Tis enough for thee to hold the foundation: or, if thou buildest thereon, take heede thou preparest not fu-ell for the last fire. The Apostle assures thee, *ὅτι ὅταν ὁμολογήσῃς ὅτι ἰησοῦς χριστὸς υἱὸς θεοῦ ἐστίν, καὶ πιστεύσῃς ὅτι ὁ θεὸς ἡμᾶς ἠγάπησεν, ὅτι ἑαυτὸν ὑπὲρ ἡμῶν ἑαυτὸν παρέδωκεν, ὅτι ἑαυτὸν ἑαυτὸν ὑπὲρ ἡμῶν ἑαυτὸν παρέδωκεν, ὅτι ἑαυτὸν ἑαυτὸν ὑπὲρ ἡμῶν ἑαυτὸν παρέδωκεν*, if thou shalt confesse *Iesus Christ*, and believe that *God* raised him from the dead, thou shalt have eternall life,

and

and what wouldst thou more then this? *in a
sense of the right, which is not more in the right, there is no*
thing more vnusefull, more dangerous then thy faith, if
thou measurest it by the daring subtilties of refined
witts, by the cleancly conveyance of some chear-
ing distinctions, though in the *word* thy owne rea-
son sway thee another way, *keepe it to thy selfe,*
better an vnecessary truth should be lost, then the
vnity of the Church: deliver not a novity, though
in the reservedst tearmes; for what can wee expect
but a Babell, when one vnderstands not anothers
Language? Belieue only what the Lord requires,
and his Church: consider what the rest, for to fol-
low mans direction is *memoria*, in S. Pauls phrase,
to walke in a circle, to goe about, not to goe forward,
and in matters of this nature, the safest way is to be
a scepticke; if some turbulent zelots *aspiciunt* *et*
deponunt, through a fiery precipitation run out
of themselves first, and then out of the Church:
beseech them, with S. Paul, that they bee perfectly
ioyned together in the same minde, and the same
iudgement, that all speake the same things, v. 10. if thy
prayers are fleighted, coniure them with the same
Apostle, if there be any consolation in Christ, if any
comfort of loue, if any fellowship of the spirit, if any
bowells and mercy, bee like minded, hauing the same
loue, being of one accord, and of one minde, Philip. 2.
1. 2. if they yet persist, threaten, and let them know,
that we haue no such custome, neither the Churches of

1. Cor. 3. 3.

Naz. 16. p.
446.

E

God

Of Schismes in the Church of God.

God, &c. 1. 10. So it after all this, they resolve to leave
 thee, leave them not without S. Paul's Prayer, Rom.
 15. 58. *God of patience, and consolation grant unto
 them to be like minded towards another, accord-
 ing to Christ Jesus, that they may with one mind &
 one mouth, glorify God, even the Father of our Lord
 Jesus Christ, whom with the blessed Spirit, bee
 ascribed all honour & glory, dominion and power,
 now and forever Amen.*

unity of the Church: but in the reserved differences; for what can we expect
 but a Babel, when one understands not another's
 Language? Believe only what the Lord requires,

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and his Church: consider the rest, for to fol-
 low mans direction is wandering, in S. Paul's phrase,
 to walke in a circle, to goe about, not to goe forward,
 and in matters of this nature, the safest way is to be

a scepticke; if some turbulent sects require for
 the separation, through a fiery precipitation run out
 of themselves first, and then of the Church:

beseech them, with S. Paul, that they bee perfectly
 joined together in the same mind, and the same
 judgement, that all speak the same things, &c. 1. 10. if thy

parts are divided, combine them with the same
 Apostle, if there be any consolation in Christ, if any
 comfort of love, if any fellowship of the Spirit, if any

compassion and mercy, bee like minded, having the same
 love, being of one accord, and of one mind, Philip. 2.

1. 2. if they yet be still, threaten, and let them know
 that we have no such custom, neither the Church of

God

E

